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### A Pragmatic and Theological Evaluation of Management by Objectives in Seventh-day Adventist Conference Administration

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A PRAGMATIC AND THEOLOGICAL EVALUATION OF MANAGEMENT  
BY OBJECTIVES IN SEVENTH-DAY ADVENTIST CONFERENCE  
ADMINISTRATION

*Andrews University*

D.Min. 1980

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Seventh-day Adventist Theological Seminary

A PRAGMATIC AND THEOLOGICAL EVALUATION OF  
MANAGEMENT BY OBJECTIVES IN SEVENTH-DAY  
ADVENTIST CONFERENCE ADMINISTRATION

A Project Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

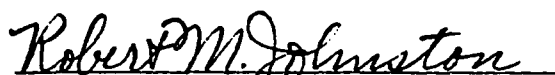
by  
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July 1980

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Alfred Ernest Birch

APPROVAL BY THE COMMITTEE:

  
Robert M. Johnston, Chairman

  
Dean, SDA Theological Seminary

  
Abraham Terian

  
Arnold A. Kurtz

7/17/80  
Date approved

ABSTRACT

A PRAGMATIC AND THEOLOGICAL EVALUATION OF  
MANAGEMENT BY OBJECTIVES IN SEVENTH-DAY  
ADVENTIST CONFERENCE ADMINISTRATION

by

Alfred Ernest Birch

Chairman: Robert M. Johnston

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PRAGMATIC AND THEOLOGICAL EVALUATION OF MANAGEMENT BY OBJECTIVES IN SEVENTH-DAY ADVENTIST CONFERENCE ADMINISTRATION

Name of researcher: Alfred Ernest Birch

Name and degree of faculty adviser: Robert M. Johnston, Ph.D.

Date completed: July 1980

Since the mid 1970s the Seventh-day Adventist Church has become increasingly involved in management by objectives and has adapted and applied it with varying degrees of success in conferences and churches. Very little overt pragmatic and theological motivations have accompanied the promotion of this movement toward the use of management by objectives in the church. Leaders have simply proceeded with it on the apparent assumption that since it is an effective leadership approach in secular organizations it would be equally effective in an ecclesiastical situation.

While the thesis of this study contends that management by objectives is compatible with a Seventh-day Adventist understanding

of the nature and mission of the church, it seeks to identify the pragmatic and theological foundations on which it may be allowed to stand. An investigation of the application of management by objectives in the Wisconsin Conference of Seventh-day Adventists demonstrates how needful it is for conference leaders to build on these foundations in order to allow it to serve its purpose with integrity.

The most important dynamics of management by objectives are identified as missional intentionality, responsible democracy, a wise use of authority, and accountability. These concepts are examined in the light of Scripture and integrated with a Seventh-day Adventist understanding of church leadership. A conclusion that is reached at this point suggests that a more theologically precise modification of management by objectives would be ministry by objectives. Such a designation seems to be more in keeping with the biblical perspective of servanthood and service in Christian leadership, yet does not require that management by objectives become untrue to the intent of its pragmatic design. Regarded in this manner it is altogether compatible with the most important principles of Christian leadership that are brought to view in Scripture.

As a safeguard against the development of objectives for the sake of objectives, an attempt is also made in this study toward the development of a Seventh-day Adventist ecclesiology by means of the construction of certain models: The church as a Matrix of the New Humanity, as an Apocalyptic Movement, a Servant, and Organization. These models suggest a broad scope of inreach and outreach ministries that ought to be reflected in the objectives of the church. This

approach to churchmanship provides for theology to inform our goal setting instead of the reverse. Theology is retained in its commanding place in the church. Management by objectives functions in an "afterward" and subservient capacity as an adaptable medium through which the theology of the church might be reflected in its structures. When kept in this relationship, and viewed from both a pragmatic and theological point of view, management by objectives and the nature and mission of the Seventh-day Adventist Church are compatible.



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I appreciate the editorial work of Joyce Jones, and Gail Valentine who efficiently assisted with the completion of this study by producing the final typed manuscript.

Finally, without the resources of body and mind which God provided and sustained, this study would have been impossible. He deserves unequivocal praise.

DEDICATED TO

all Seventh-day Adventist conference  
leaders whose important object it is  
to lead pastors into a more complete  
and satisfying ministry



## CHAPTER I

### INTRODUCTION

Christian leadership, just like Christian living, represents a constant tension between the secular and the sacred. These two cannot be divided. They always complement each other. For this reason we can agree with Ed Dayton that there is no such thing as a Christian philosophy of management any more than there is a Christian philosophy of bus driving!<sup>1</sup> Management need not therefore countenance anything that is incompatible with Christian belief or principle.

#### Justification for the Study

Since the mid 1970s the Seventh-day Adventist (SDA) Church has become increasingly involved in Management by Objectives (MBO) and has applied and adapted it with varying degrees of success in conferences and churches. However, very little overt theological and scientific motivations have been advanced in support of this movement toward secular borrowings that are applied in church-administration situations.

If conferences stand to gain any long-term benefit from MBO

---

<sup>1</sup>Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word, Inc., 1976; Word Books, 1979), p. 37.

as a management system, its theoretical design and proper application to the church scene need to be defined, examined, clarified, and constantly refined for the fullest maximization of its intent.

Moreover, current theological literature published by most denominations, including SDAs also reflects an increasing search for an understanding of the nature and mission of the church. Without such an understanding much of whatever goal-setting and review processes we follow may simply be beating the air.

### Thesis and Task

In the following pages we will contend for the thesis that if MBO is understood and applied by SDA conference administrators according to the actual intent of its purpose, its compatibility with an SDA understanding of the nature and mission of the church can be defended. In the pursuit of this contention the task is undertaken to make a pragmatic and theological evaluation of MBO at conference-level administration. Some data pertaining to the Wisconsin Conference of Seventh-day Adventists will help to serve this purpose.

### Organization of the Study

The theory of MBO, some of the most important preconditions for its success, and a descriptive model of how it may be applied in a conference setting is presented in the second chapter. In chapter 3 an evaluative description is given of the application of MBO in the Wisconsin Conference of Seventh-day Adventists. New Testament perspectives on leadership are examined in chapter 4, and from these extrapolations are made that are instructive to an MBO approach to

Christian leadership. In chapter 5 an attempt is made to identify some significant models of the church that could be regarded as normative ecclesiological categories, and by means of which administrators may be able to test the legitimacy of their objectives and plans. This chapter will suggest how a holistic and balanced missiological profile of the church's reason for being may be reflected in its objectives. By virtue of their content, chapters 4 and 5 will therefore provide some normative theological positions by which MBO may be theologically evaluated. In the last chapter the various strands will be pulled together as the relationship of the salient features of earlier chapters are integrated to rationalize an SDA strategy of leadership based on MBO.

#### Definition of Terms

The meaning of most of the terms used in this study will usually be determined by the context in which they appear. Whenever it has been considered necessary, appropriate footnotes have been included as clarifying comments.

The terms administrators, church leaders, and conference leaders are used interchangeably and usually refer to SDA church employees whose leadership is conducted from some conference headquarters. The term conference refers to a sisterhood of churches that are usually grouped together geographically along a state line border. The president is a term that is applied to the top leader of a conference. Departmental director is a reference to a conference leader who has the responsibility of fostering the work of

the conference in all churches along certain specific lines such as Sabbath School, publication promotions, stewardship, Christian education, and youth ministry. The conference controlling committee refers to what is more generally known as the executive committee, or simply the conference committee. The local church controlling committee is a term used in the Wisconsin Conference of Seventh-day Adventists to refer to the church board--the local church's governing body.

It has been found useful to abbreviate some nomenclatures. These are usually preceded by their full titles, names, or descriptions, and then supplied in brackets, e.g., management by objectives (MBO). Thereafter the abbreviation is used.

It should be pointed out that the term management by objectives has been changed by some denominations to renewal by objectives (RBO), or ministry by objectives (MBO). In this study the regular designation of management by objectives is adhered to since the literature on MBO and the concept as such regard this title as standard. For points of emphasis the alternative designation of ministry by objectives (MBO) is sometimes referred to.

This study now proceeds in the following chapter by giving a brief background to the current interest in MBO in the SDA church, followed by a discussion of MBO theory and what adaptations could be made when it is applied in an SDA conference setting.

## CHAPTER II

### ORGANIZATION DEVELOPMENT THROUGH MBO

#### The SDA Church and Leadership Skill

Seventh-day Adventist church administration is being taken more and more seriously every passing year. The increasing interest of laity in all the affairs of church governance; the training of seminarians in church administration skills; Christian leadership seminars for those already engaged in administration; pronouncements and appeals communicated in recent years from the world headquarters calling for more purposefulness in executing our task as a church are all indicative of a new trend in the church leadership. The church is also trying to come to grips with an understanding of its mission to the world and how it may be accomplished as quickly and effectively as possible.

The following comments by Ellen G. White in 1911 are receiving renewed attention:

God requires that order and system be observed in the conduct of church affairs today, no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness, so that He may place upon it the seal of His approval. Christian is to unite with Christian, church with church, the human instrumentality cooperating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.<sup>1</sup>

---

<sup>1</sup>Ellen G. White, The Acts of the Apostles (Mountain View, California: Pacific Press Publishing Association, 1911), p. 96. In subsequent pages the reader will often be referred to this author.

Several years earlier, in 1887, Ellen White also stated:

It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order so that it may be done at the proper time. . . .

Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those at the heads of the departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and goodwill, it will avoid much work being done without any definite object, much useless friction.<sup>1</sup>

Upon careful examination it will be found that the above statements reflect some of the most basic principles of management that are in use today in the secular world. This immediately implies that there is an interplay of truth between "the Biblical view of truth and that which is emerging in our functional society."<sup>2</sup> The church may learn a great deal from the practice of management concepts in the secular world that are compatible with the nature of scriptural-leadership patterns. It is, indeed, quite ironical to have to concede that "the church has never developed a uniquely ecclesiastical structure, but has always borrowed its organizational structures, and resulting management styles, from its secular

---

She has produced many literary productions and was a cofounder of the SDA church. See p. 140, "Teacher of Righteousness" and footnote 5 for a longer discussion on the role of Ellen G. White in the SDA church.

<sup>1</sup>Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), p. 94.

<sup>2</sup>Harvey Cox, The Secular City (New York: The MacMillan Company, 1965), p. 65.

environment."<sup>1</sup> This becomes understandable as we remind ourselves that the church shares with secular organizations many elements of the same environment. By virtue of this common denominator the church should never consider itself "too sacred to be touched by the profane hands of science."<sup>2</sup> Neither science nor theology has any claim to the monopoly of truth. Both are indebted to God as the source of wisdom who dispenses knowledge and truth to those who seek and wisely use it.<sup>3</sup>

The church would, however, be naive if it automatically assumed that all structures and procedures that are effective in secular organizations would be equally effective for its purpose. It is not quite this simple, because

The church has a totally unique mission to perform, and persons join its ranks for unique and special reasons. This uniqueness of mission and membership requires the church critically to examine secular organization design and procedure before adapting it for its purposes. When and if adapted, such procedures need to be made subservient to the mission they are intended to facilitate.<sup>4</sup>

A unique feature about the church when compared to most secular organizations is that it operates as a nonprofit organization (NPO). Karl Albrecht provides a helpful diagram (fig. 1), in which the distinction between profit-making organizations (PMOs) and

---

<sup>1</sup>Alvin J. Lindgren and Norman Shawchuck, Management for Your Church: A Systems Approach (Nashville, Abingdon, 1977), p. 136.

<sup>2</sup>Claude Welch, The Reality of the Church (New York: Charles Scribner's Sons, 1958), p. 20.

<sup>3</sup>Prov 2:1-11; Isa 33:6.

<sup>4</sup>Lindgren and Shawchuck, p. 137.

NPOs may be visualized.<sup>1</sup> In the case of the PMO, goods or services are supplied for which the client pays directly. The church

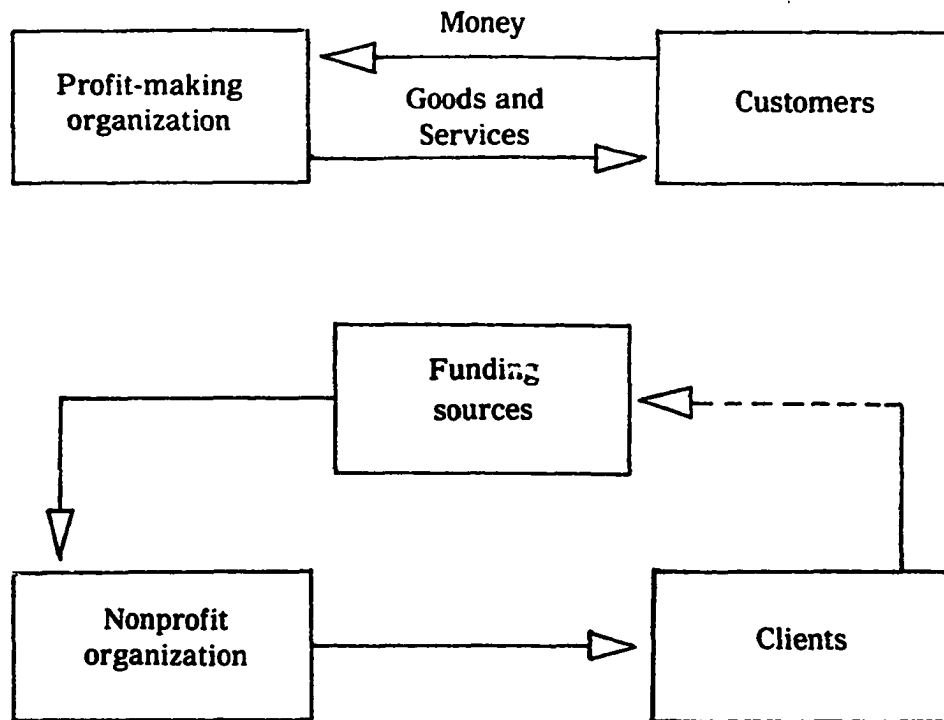


Fig. 1. A Comparative Diagram of Profit-making and Nonprofit Organizations.

as a NPO "leads a somewhat schizophrenic life,"<sup>2</sup> in that it assumes responsibility for its "clients" or membership, who also happen to be its benefactors, as well as those "clients" whom it wishes to attract with its message. In the case of the former it stands in a unique relationship of accountability. In the case of the latter it

<sup>1</sup>Karl Albrecht, Successful Management By Objectives (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1978), p. 123.

<sup>2</sup>Ibid., p. 121.



willingly assumes a sense of commitment and responsibility. These responsibilities require nothing less than deliberate and purposeful management on every level of church structure.<sup>1</sup>

In 1975 Dale McConkey predicted the continuing acceleration of two major forces that would hasten the day when a new breakthrough in management would take place in the so-called nonprofit sector. The first of these two forces "is the unprecedented demand for stricter accountability for nonprofit managers."<sup>2</sup> Church members everywhere, including SDAs are asking more and more penetrating questions about how well the church is carrying out its mission. "The second force operating in behalf of management in the nonprofit sector is the sheer weight of numbers."<sup>3</sup> More and more people are engaged in work in the nonprofit sector.

Seventh-day Adventists, along with other denominations, could not avoid being caught up in the "breakthrough in management" that McConkey had predicted in 1975.<sup>4</sup> At the 1976 Annual Council it was:

VOTED, To recommend to each division that a carefully selected Management by Objectives Committee be appointed to give continuing aid to conference administrators in appraising

---

<sup>1</sup>The difference of church organizations as compared with others is also discussed in Edward R. Dayton and Ted W. Engstrom, Strategy for Leadership (Old Tappan, New Jersey: Fleming H. Revell Company, 1979), pp. 36-39.

<sup>2</sup>Dale D. McConkey, MBO for Nonprofit Organizations (New York: Amacom, 1975), p. 2.

<sup>3</sup>Ibid., pp. 2, 1.

<sup>4</sup>McConkey takes a whole chapter in his book MBO for Non-profit Organizations to describe "MBO in Church Organizations." He deals specifically with an MBO installation in a large Protestant church organization in the Midwest where he served as a consultant.

conference plans and objectives, this committee to

1. Review and evaluate conference objectives and their fulfillment.
2. Suggest new approaches.
3. Maintain emphasis on revival and evangelism.
4. Encourage conferences to develop programs which give special training for ministers and members in the art of following up existing and future interests developed by all evangelistic agencies of the church.
5. Aid conference administrators in implementing additional items which might facilitate the speedy finishing of God's work.<sup>1</sup>

Subsequently, at a "Summit meeting" of North American church leaders held April 6-11, 1979, a concern for church growth and renewal by means of improved leadership skill amongst other things is again reflected in some significant actions that were taken. The following are representative:

1. To heighten an awareness on the part of the believers regarding the nature and mission of the church, by means of an ongoing educational program.
2. To develop plans to make each church and institution within this division a training center to equip the believers for ministries in their communities.
4. To receive from the union conference their statement of mission, objectives and plans.
5. To organize all General Conference departments in their service for the North American Division so that they become resource centers responsible to the felt needs of the churches, and to provide structures to facilitate and coordinate the functions of those departments.
9. To establish a service to provide continuing education including the further development of Christian Leadership

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<sup>1</sup>General Conference of Seventh-day Adventists, Annual Council General Actions, October 13-21, 1976 (Washington, D.C.), p. 22. This council is held every Fall and is attended by representatives of the SDA church from all over the world. The General Conference is the highest administrative body of the church and is headquartered in Washington, D.C. It gives direction to and coordinates the activities of the church which is made up of vast geographical territories known as Divisions, each of which in turn is sub-divided into smaller geographical units known as Unions. Unions are made up of conferences or fields, which are made up of a sisterhood of churches.

Seminars, for pastors, departmental leaders, and administrators.

10. To prepare procedures and instruments to evaluate accomplishments of the union conferences.<sup>1</sup>

Adventist church leaders are to be commended for moving in the direction that the above actions imply. It can only be hoped that all the implications of MBO are indeed fully understood. Briefly stated it is "a method that focuses attention on, and provides a logical framework for, achievement. It likewise provides for leadership and motivation and it is the basis of review and control."<sup>2</sup> (Emphasis mine.)

The following definition of MBO by George Odiorne is even more specific:

The system of management by objectives can be described as a process whereby the superior and subordinate members of an organization jointly identify its common goals, define each individual's major areas of responsibility in terms of the results expected of him and use these measures as guides for operating the unit and assessing the contribution of each of its members.<sup>3</sup>

According to this definition MBO is not a program. It is not a monitoring system. It is a way of management. So, MBO cannot succeed until church leaders have grasped the principles by which it operates and are prepared to meet the necessary conditions for its successful installation. It is also generally agreed in management

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<sup>1</sup>Charles E. Bradford, "Summit Meeting Lays Plans for North America," Adventist Review 156 (July 12, 1979): 17, 18.

<sup>2</sup>David E. Olsson, Management by Objectives (Palo Alto, California: Pacific Books, 1968), p. 2.

<sup>3</sup>George S. Odiorne, Management by Objectives: A System of Managerial Leadership (New York: Pitman Publishing Corporation, 1965), p. 55.

literature that as effective as MBO might be, so also it has its pitfalls and problems. A prior orientation to MBO would therefore seem not only desirable but very necessary if church leaders are to maximize the energy and resources that are to be poured into this new thrust for denominational revitalization. It is to this basic orientation and that which it implies that this chapter will address itself.

Since MBO is often not well understood, this chapter will attempt, by way of an overview, to describe the MBO process, as commonly understood in business management literature, outline some of the preconditions for its successful installation, and show the relationship between MBO and what is known as organization development (OD).<sup>1</sup> While no consistent attempt is made in this study to relate the language and terminology to a conference administrative situation, the reader should not have difficulty in making the necessary application.

#### MBO Applicability to the Church as an Organization

A pragmatic and theological evaluation of MBO in conference administration would hardly be appropriate until its applicability to the church is first investigated. Dale McConkey suggests that those who might question the applicability of MBO to nonprofit

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<sup>1</sup>In denominational parlance OD may be referred to as church revitalization which is accomplished by changes in the processes and behavior of the organization itself and the people within it in order to accomplish the goals that they have in common. Cf. p. 28f.

organizations such as the church would do well to consider the following questions:

1. Does the organization have a mission to perform? In other words, is there a valid reason for it to exist?
2. Does management have assets (money, people, plant, and equipment) entrusted to it?
3. Is management accountable to some person or authority for a return on the assets?
4. Can priorities be established for accomplishing the mission?
5. Can the operation be planned?
6. Does management believe it must manage effectively even though the organization is a nonprofit one?
7. Can accountabilities of key personnel be pinpointed?
8. Can the efforts of all key personnel be coordinated into a whole?
9. Can necessary controls and feedback be established?
10. Is it possible to evaluate the performance of key personnel?
11. Is a system of positive and negative rewards possible?
12. Are the main functions of a manager (planning, organizing, directing, and so on) the same regardless of the type of organization?
13. Is management receptive to improved methods of operating?<sup>1</sup>

It is not difficult to recognize that these questions are indeed very pertinent and applicable to the administration of the church. We now need to consider some of the most important preconditions for the successful operation of MBO. This will require a brief overview of some theory of organizational life.

#### An Ecological View of Organizations

Behavioral scientists have been moving in the direction of an "ecological" model of organizations in recent years.<sup>2</sup> According to this view the organization is regarded much more strongly as a human system:

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<sup>1</sup>McConkey, p. 6.

<sup>2</sup>Albrecht p. 51

It recognizes that the radical changes in the nature of many jobs, as well as revolutionary changes in the attitudes of workers toward their work, require that management become increasingly people-centered rather than work-centered. . . . Managers must strive to win employee commitment, rather than to legislate behavior. This means that understanding human behavior is becoming a necessity, rather than a useful "extra."<sup>1</sup>

A brief look at the history of management clearly reflects an evolutionary process that has led to the people-centered orientation of management in vogue in 1980. This process may be broadly delineated into three major approaches to management.

The first approach, rather commonly known as the classical theory, sees people as "servants of the organization, a means by which the organization can achieve its goals."<sup>2</sup> "The classical management functions . . . [of] planning, organizing, coordinating, motivating and controlling, or some such parrallel listing"<sup>3</sup> are characteristic of this approach. The leader's function is viewed as that of maintaining control by enforcing the rules and handing down decisions from the top.<sup>4</sup> This approach lacks appreciation of the need to "accomplish results through people."<sup>5</sup>

In recognition of this shortcoming a second approach to management was developed which almost swings the pendulum in the opposite direction of the classical approach. Led by the human relations exponent the organization is viewed as a servant of the people. The whole success of the manager and his organization is staked on the manager's ability "to get along with people and to get them to

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<sup>1</sup>Ibid.    <sup>2</sup>Lindgren and Shawchuck, p. 23.    <sup>3</sup>Olsson, p. 23.

<sup>4</sup>Lindgren and Shawchuck, p. 23    <sup>5</sup>Olsson, p. 23.

cooperate with him and with each other."<sup>1</sup> A climate is created whereby people can experience "selfworth, expression and personal goal achievement."<sup>2</sup>

The third of these approaches, and that which according to Olsson is practised by "proformists,"<sup>3</sup> strikes a balance between the classical and human relations schools of thought. It is the management approach associated with what is more commonly referred to as "system's theory," which 'holds organizational growth and goal achievement, and the growth of persons and the achievement of their own goals within the organization, to be of equal importance."<sup>4</sup> There is a suggestion in the following comments by Olsson that savors of the elements which Christ may have implied in relating the parable of the talents. Accountability is sensitively admixed with a recognition of personal resources and an individual's use thereof:

Proformists recognize the need for developing the total effectiveness of a manager, taking into consideration his own work habits, his anxieties and tensions, his physical health, his general value structure, and his assumptions about himself and people.<sup>5</sup>

While further reference to some other implications of the "systems" concept of management must be delayed until later in this chapter,<sup>6</sup> it is first necessary to focus more specifically on the interplay of human and environmental forces<sup>7</sup> that operate within the

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<sup>1</sup>Ibid.    <sup>2</sup>Lindgren and Shawchuck, p. 23.    <sup>3</sup>Olsson, p. 24.

<sup>4</sup>Lindren and Shawchuck, p. 24.    <sup>5</sup>Olsson, pp. 24, 25.

<sup>6</sup>Cf. pp. 29, 30.

<sup>7</sup>Y. K. Shetty and Howard M. Carlisle, "A Contingency Model of Organization Design." in Management in the World Today, ed. Don Hellriegel and John W. Clocum, Jr. (Reading, Massachusetts: Addison-Wesley Publishing Company, 1975), pp. 88-102.

management system suggested by system's theory. Each of these forces impinges very directly on MBO as a management process.

#### Forces in the Manager

All the forces, both within him, as well as those without, that spark a manager's course of action will determine his leadership style. His leadership style, in turn, will be reflected by the performance of his subordinates and the success of his organization.

It is important to recognize that forces in the leader are things like "his value system, his confidence in the group, his own natural inclinations or style, and the security he feels in the situation."<sup>1</sup> Most important of all of these is no doubt the underlying attitude of the manager toward his subordinates as people. Douglas McGregor of the Massachusetts Institute of Technology studied a variety of organizational climates and related them to the various leadership styles of managers. He concluded that differences in the leadership styles of managers originated in the underlying attitudes that managers have toward their subordinates as people. The more common theory of management which McGregor labelled "Theory X" seemed to include the following assumptions that managers have about people in their work situation:

1. The average human being has an inherent dislike of work and will avoid it if he can. . . .
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives. . . .

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<sup>1</sup>Edgar H. Schein, Process Consultation: Its Role in Organization Development (Reading, Massachusetts: Addison-Wesley Publishing Company, 1969), p. 68.



3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all.<sup>1</sup>

McGregor contended that most managers held these statements to be actually true. A relatively small number of managers had a different set of assumptions about people and operated according to what he labelled "Theory Y":

1. The expenditure of physical and mental effort in work is as natural as play or rest. . . .
2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.
3. Commitment to objectives is a function of the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility. . . .<sup>2</sup>

It would be reasonable to say that Theory X may be more generally associated with autocratic leaders while Theory Y would be characteristic of a more participative leadership style. The most useful formulation that conceptualizes the interplay of these two opposite forces is that which has been designed by Tannenbaum and Schmidt (fig. 2).<sup>3</sup> They concluded that

The successful manager of men can be primarily characterized neither as a strong leader nor as a permissive one. Rather, he is one who maintains a high batting average in accurately assessing the forces that determine what his most appropriate behavior at any given time should be and in actually being

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<sup>1</sup>Douglas McGregor, The Human Side of Enterprise (New York: McGraw-Hill, 1960), pp. 33, 34.

<sup>2</sup>Ibid., pp. 47, 48.

<sup>3</sup>Robert Tannenbaum and Warren H. Schmidt, "How to Choose a Leadership Pattern," Harvard Business Review 36 (March-April, 1958): 96.

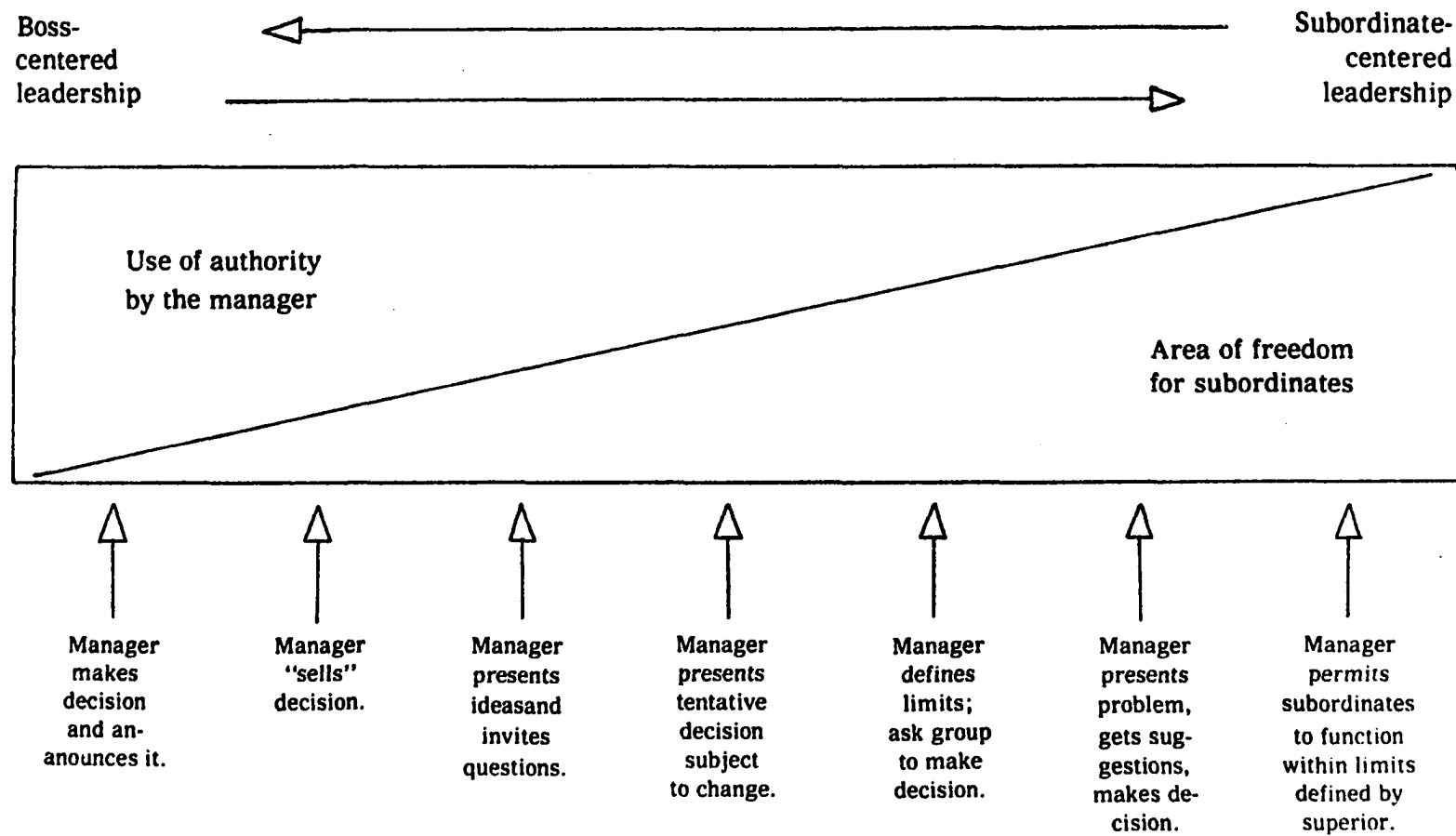


Fig. 2. A Continuum of Leadership Behavior

able to behave accordingly. Being both insightful and flexible, he is less likely to see the problems of leadership as a dilemma.<sup>1</sup>

The continuum indicates, however, that managers always function as initiators. Leaders do not wait for consensus to develop unaided before they lead. They lead in order to develop consensus.

An emphasis that is repeated again and again in the writings of Ellen G. White is that which tends to fall in the middle of this continuum:

The greatest work is before us. The peril which threatens our usefulness, and which will prove our ruin, if not seen and overcome is selfishness,--placing a higher estimate upon our plans, our opinions, and our labors, and moving independently of our brethren. 'Counsel together' have been the words repeated by the angels again and again.<sup>2</sup>

In 1895 she also wrote:

The work of God has often been hindered by men considering that they had power to say, 'Go here' or 'Go there,' 'Do this' or 'Do that,' without consulting the individual himself or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority, presidents of conferences and board councils, and every one who has to do with the human mind, respect the individuality of mind and conscience. These workers are in co-partnership with Jesus Christ, and you may interpose yourself so as to interfere with God's plans; for the human agent is under His special authority and dictation.<sup>3</sup>

Management by Objectives by its very nature is people oriented. It is most compatible with the Theory-Y-type leader who is

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<sup>1</sup>Ibid., p. 101.

<sup>2</sup>Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Publishing Association, 1923), p. 252.

<sup>3</sup>Manuscript 43, 1895, quoted in C. C. Crisler, Organization: Its Character, Purpose, Place and Development in the Seventh-day Adventist Church (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1938), p. 128.

capable of arousing intrinsic motivational forces that are latent in people.

We therefore turn now to an investigation of those forces in people that may be aroused for the execution of a task, once the leader has become aware of the matching forces of an appropriate leadership style.

#### Forces in the Subordinate

It would be only partly true if it were believed that the only real forces in church members that need expression, in order to complete the church's task, were faith, hope, and love. Behavioral-science literature abounds with insights and conclusions based on studies of human performance under a wide variety of conditions. For the purpose of this study, only a few basic forces that need to be recognized by conference leaders as present in people will be discussed.

Conference leaders should constantly be aware of the fact that in dealing with their "subordinates" such as pastors, teachers, and an increasing number of lay people, they are generally dealing with a professional and educated type of individual. People in this category usually have a high expectation for freedom in order to perform optimally. This need for freedom in professionals will also usually be accompanied by relatively high needs for independence, readiness to assume responsibility for decision making, relatively high tolerance for ambiguity, interest in the problem, identification with the goals of the organization, and considerable knowledge and experience that may be applied to organizational goals and

problems.<sup>1</sup> Albrecht sees these factors as congruent with the notions of involvement and reward:

An important implication of this ecological model of the individual and his interactions with the environment is the notion of the employee's level of "involvement" in the organization. From the point of view of the manager, the employee's involvement is a matter of reward. The greater the rewards, the greater will be the individual's personal involvement in the organization as a social system. The objective-oriented manager operates directly to foster this sense of involvement by helping each employee as an individual to understand the purpose of the unit, to take a significant part in achieving the unit's goals and to find personal satisfaction in membership. Managing by objectives creates an organizational ecology which fosters employee involvement and commitment.<sup>2</sup>

The notion of "rewards" as suggested by Albrecht and others has reference to "reward as need fulfillment."<sup>3</sup>

Abraham Maslow asserted that all of human behavior originates in unsatisfied needs or inner demands and unfulfilled conditions. Maslow arranged these needs in his well-known "pyramid-of-needs" model (fig. 3) which may be briefly described as follows:

- Level 5, self-actualization: accomplishment, self-fulfillment, opportunity for continued growth and self expression.
- Level 4, self-esteem: status, prestige, recognition, sense of worthwhileness.
- Level 3, social: acceptance by the group, friendships, love, helping others.
- Level 2, safety: protection against physical hazards, threats, or job insecurity.

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<sup>1</sup>Tannenbaum and Schmidt, p. 99. See also Walter S. Wikstrom, "Management by Objectives or Appraisal by Results," in Modern Management: Issues and Ideas, ed. David R. Hampton (Belmont, California: Dickenson Publishing Company, Inc., 1969), pp. 436-446.

<sup>2</sup>Albrecht, p. 54.

<sup>3</sup>Ibid.

Level 1, physiological: water, food, shelter, sex, muscular activity, bodily comfort.<sup>1</sup>

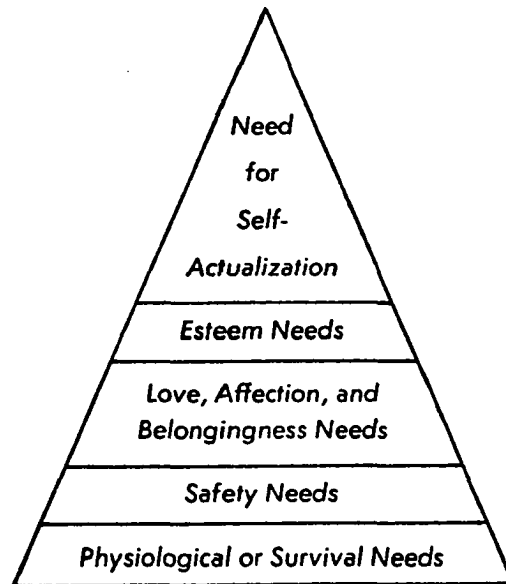


Fig. 3. Maslow's Hierarchy of Needs

An important point about these need levels is that usually they have a definite sequence of domination. The first two levels of needs are generally adequately met in advanced societies. Herzberg states that managerial and professional workers are primarily motivated by the higher order levels<sup>2</sup> in which his "selfworth and esteem is recognized by his leaders. The leader can foster the all

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<sup>1</sup>Eugene J. Benge, ed., Elements of Modern Management (New York: Amacom, 1976), p. 78.

<sup>2</sup>Frederick Herzberg, Work and the Nature of Man (Cleveland: The World Publishing Co., 1966), quoted in Keith Davis, Human Behavior at Work: Human Relations and Organizational Behavior (New York: McGraw-Hill Book Co., 1972), p. 79.

important commitment of the members by enabling them to find personal significance in what they do."<sup>1</sup>

Ellen G. White recognizes this motivational force of "ownership" of plans and activity of workers that were elicited by Nehemiah's leadership style anciently. She comments on it as follows:

The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. When they have laid their plans, they should present them to the church in such a manner as to win their interest and cooperation. Let the people understand the plans and share in the work and they will have a personal interest in its prosperity.<sup>2</sup>

This comment clearly implies what is also recognized by Olsson when he emphasizes that one cannot count on even a so-called "holy mission" as of sufficient motivational force to secure dedicated performance.<sup>3</sup> "Ownership," however, does make a difference.

A corollary of the notion of ownership and which enhances feelings of self-esteem is what Albrecht calls "closure":

Closure is the process of completing a task in such a way that one can see a well-defined final result which is of value . . . .By communicating the big picture to the employee, and by defining the task in performance terms, the manager offers the employee an opportunity to experience the sense of closure and to feel good about accomplishing something specific and worthwhile. In many ways, this is the strongest, simplest, easiest, and least costly approach to human motivation available to the manager.<sup>4</sup>

The forces in the subordinate that have been discussed in this section may be most comprehensively summarized in a monograph

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<sup>1</sup>Albrecht, p. 48.

<sup>2</sup>In Francis D. Nichol, gen. ed., The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Publishing Association, 1954), 3:1137.

<sup>3</sup>Olsson, p. 100.      <sup>4</sup>Albrecht, p. 49.

that is based on the McClelland-Atkinson theory of motivation and applied by George Litwin and Robert Stringer (see table 1). Three intrinsic motives are shown to be the most significant determinants of work-related behavior: the need for achievement, the need for affiliation, and the need for power.

We will conclude this discussion by pointing out that the cumulative effect of freedom, involvement, ownership, needs fulfillment, and a sense of achievement stimulate the most effective motivational forces in people. Now having considered the forces in the manager and in people, an ecological understanding of an organization would be incomplete if we do not also recognize a third force that influences the organization.

#### Forces in the Environment

The environment in which any organization operates will also determine how it operates. Because of the changing world in which we live, organizations are required to adapt to change or else become redundant. Ours is the age of transience.<sup>1</sup> Alvin Toffler uses the term "future shock" to refer to "the dizzying disorientation brought on by the premature arrival of the future."<sup>2</sup> Organizations have to be constantly mindful of the transience of things, places, people, occupations, and knowledge. "Local communities,

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<sup>1</sup>E. Glenn Hinson, The Integrity of the Church (Nashville, Tennessee: Broadman Press, 1978), p. 18.

<sup>2</sup>Alvin Toffler, Future Shock, cited by Charles A. Dailey, Entrepreneurial Management: Going All Out for Results (New York: McGraw-Hill Book Company, 1971), p. 29.



TABLE 1  
MOTIVATION AND ORGANIZATIONAL CLIMATE

	N Achievement	N Affiliation	N Power
Characteristics Manifested	<ol style="list-style-type: none"> <li>1. He likes situations in which he takes personal responsibility for finding solutions.</li> <li>2. A tendency to set moderate achievement goals and calculated risks--not too difficult, not too easy.</li> <li>3. Wants concrete feedback.</li> </ol>	<ol style="list-style-type: none"> <li>1. Sensitive to feelings of others.</li> <li>2. In group settings, seeks to establish friendly relationships.</li> <li>3. Supportive.</li> <li>4. Needs approval.</li> <li>5. Likes to work with people.</li> </ol>	<ol style="list-style-type: none"> <li>1. Attempts to influence other by: suggestions opinions persuasion argument.</li> <li>2. Generally conservative.</li> </ol>
Frustrated by	<ol style="list-style-type: none"> <li>1. Too much structural rigidity, hierarchical demands and control.</li> <li>2. Conservatism.</li> <li>3. No planning.</li> <li>4. Blind risks.</li> </ol>	<ol style="list-style-type: none"> <li>1. Formality.</li> <li>2. Rigidity in rules, structure.</li> <li>3. Hierarchical control.</li> </ol>	<ol style="list-style-type: none"> <li>1. Groupiness.</li> <li>2. Wide participation.</li> <li>3. Informality.</li> </ol>
Aroused by	<p>Recognition and rewards. Challenge. Sense of success.</p>	<p>A structure facilitating interpersonal relations. Organization emphasizing helpful relations. Freedom, feeling of acceptance.</p>	<p>Opportunity for advancement and status. Structure, rules, policy standards. Status symbols, rank consciousness, reward, responsibility conflict, formal authority, competition.</p>

SOURCE: George H. Litwin and Robert A. Stringer, Jr., Motivation and Organizational Climate (Boston: Division of Research, Graduate School of Business Administration, Harvard University, 1968), pp. 7-27.

worldwide social, political, economic, ecological and human values are also in flux."<sup>1</sup>

As an organization the church is also subject to constant change. People are impatient with bureaucracy, as the Roman Catholic Church and other denominations are discovering in the wake of Vatican II.<sup>2</sup> Two environmental changes in particular have been cited as having a profound impact on organizational structures--a new technology and new human expectations.<sup>3</sup> Technology, on the one hand, is affecting transportation, communication, and the processing of information. On the other hand,

The rising levels of affluence, education and speed in communication, have produced changes in human expectations. These affect our institutional life. Because people place a higher value on themselves than they used to, because they regard their personal wishes as important, power has shifted from those who rule to those who participate.<sup>4</sup>

Methods of management that ignore the new interest in human-centered and participative approaches to the governing of institutions are no longer tolerated for long. Management scientists are confident that "implementing the MBO/R [management-by-objectives-and-results] process will help today's manager meet these changing

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<sup>1</sup>Lindgren and Shawchuck, p. 63.

<sup>2</sup>Hinson, p. 18.

<sup>3</sup>Jack K. Fordyce and Raymond Weil, Managing with People (Reading, Massachusetts: Addison-Wesley Publishing Company, 1971), p. 3. Also quoted in a handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University, 1979, entitled "Church Organizations in a Changing World."

<sup>4</sup>Ibid., Kurtz.

needs of his people, while at the same time improving his operational results."<sup>1</sup>

### Organizational Climate

It can hardly be denied, now that an ecological view of organizations has been considered, that the forces within a manager, the expectations of subordinates, and the rapidly changing conditions in which a present-day organization finds itself would create a certain organizational climate.

The church, too, is constantly projecting a climate that conveys meaning

. . . by its leadership patterns and styles; by its structure--how people are placed in relationship to each other, distances, lines of authority and communication, the way decisions are made, how differences are handled, by its activities, values and priorities. The qualities of love, justice, mercy, and reconciliation are interpreted in the organizational behavior of the church as well as in her formal preaching and teaching.<sup>2</sup>

Robert Worley challenges the church when he urges that

As much time and energy needs to be spent by ministers, committees, and bureaucratic administrators enabling the organization to be healthy, to have a climate or character that more closely approximates its professed Christian faith, as is spent preparing sermons, teaching, and counseling.<sup>3</sup>

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<sup>1</sup>Arthur C. Beck, Jr. and Ellis D. Hillmar, eds., A Practical Approach to Organization Development Through MBO--Selected Readings (Reading, Massachusetts: Addison-Wesley Publishing Company, 1972), p. 98. Authors cited in the chapter "MBO/R and the Organization," pp. 97-145 include Jack K. Fordyce and Raymond Weil, Richard Beckhard, Warren Bennis, Jay W. Forrester and Douglas McGregor.

<sup>2</sup>"Church Organizations in a Changing World," a handout given by Dr. A. Kurtz in "Church Leadership" class, Andrews University, 1979.

<sup>3</sup>Robert C. Worley, Change in the Church: A Source of Hope (Philadelphia: The Westminster Press, 1971), p. 42.

In consideration of Worley's challenge and the claim made in the thesis of this study, at least some supporting, albeit partial, evidence in favor of both the challenge and the thesis can be advanced. The pre-conditions for the successful operation of MBO as described in the foregoing material substantiates some of the obvious and most commonly held Christian values that also reflect on the nature of the church. These would include such factors as accountability and stewardship, a concern for people and their self-worth, their freedom, and the use of their resources in mutual ministry. The church has the privilege and responsibility of integrating all of these factors for the accomplishment of meaningful tasks. Further light may be shed on how this may be accomplished as we turn to a consideration of MBO and how it relates to the concept of organizational development or revitalization.

#### Organizational Development and MBO

Management by Objectives builds on the dynamics of organizational theory and seeks to identify the processes whereby organizational development (OD) can take place. Lewis gives the following definition of OD: It is

A series of planned efforts, primarily educative, training and consultative in nature, which are designed to change the norms, structures, processes, and behaviors of the organization itself and the people within it, in order to accomplish more effectively the goals of the organization and the goals of the persons within it.<sup>1</sup>

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<sup>1</sup>C. Douglas Lewis, "Church Organizational Development," in Creating and Intentional Ministry, ed. John E. Biersdorf (Nashville: Abingdon, 1976), p. 137.

The complementing relationship between MBO and OD is achieved because both processes operate on the assumption that

An organization will more likely tap the main sources of motivation and energy of its constituents for work toward the organization's goals if it also pays attention to the needs and goals of those constituents.<sup>1</sup>

If a parallel may be drawn between the church and secular organizations, then the church's desire for and effort toward growth and revitalization finds equal expression in secular organizations under the notion of organization development. Since both institutions have to deal with people, the essential dynamics of the process will be the same. Under the present prevailing quest in the church for organizational revitalization the following comment by Beck and Hillmar affirms the relevance of MBO to help realize this hope:

Any organization implementing a total organization development (OD) program will sooner or later include MBO/R, or some adaptation thereof, as part of the change process. If MBO/R precedes OD, many aspects of a total OD program will ultimately need to be implemented.<sup>2</sup>

Since the church has selected MBO as a management methodology to facilitate the desired revitalization, it has to be prepared for the inevitable adjustments that will have to be made to its structure, policies, decision-making processes, and personnel-development approaches. Sooner than may also be expected, as the goal-setting process that leads into revitalization is initiated, it will be realized that the church is a system of interrelated units and that the so-called "systems approach" will have to be adopted if effective

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<sup>1</sup>Ibid.

<sup>2</sup>Beck and Hillmar, p. 2.

management is at all desired. Donald Smith rightfully comments that

The system's approach to understanding an organization such as the church, implies a concern for wholes and for the complex patterns by which parts of the whole (individuals and subsystems) interact with one another. Each unit has its discrete function, but no part can really be understood in isolation from other units, because a system is not static but dynamic.<sup>1</sup>

To summarize, we have to understand that OD has to do with change and revitalization of the organization. The change and revitalization process is set in motion by means of goal-setting and review, which are the chief characteristics of MBO. The change that is fostered by OD will only affect those parts of the organization as a system that become subject to goal-setting and review. The goal of OD, of course, is that ultimately the entire system will be revitalized. Management scientists, however, caution against being too ambitious when MBO is introduced into any system.

The next discussion leads us into the developmental steps of MBO on the basis of intentionality and negotiation.

### Intentionality and Negotiation

#### Various Definition Emphases

Writers in the management field offer various definitions of management by objectives. Some of these reflect an emphasis on management initiative in setting objectives, others emphasize objectives and results, while still others emphasize negotiation of objectives to obtain results. The working definition of MBO as

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<sup>1</sup>Donald P. Smith, Clergy in the Cross Fire: Coping with Role Conflicts in the Ministry (Philadelphia: The Westminster Press, 1973), p. 115.

outlined by Odiorne and which has already been referred to,<sup>1</sup> represents a good balance of these various and necessary ingredients. Their presence should be felt throughout the process as will become clearer as we move into a consideration of the installation of MBO. In making this transition our focus will be specifically directed at how MBO may be installed in a conference situation. In so doing, we begin with the development of a mission statement.

### Mission Statement

An element that is not reflected in most definitions of MBO is brought to our attention by Migliore. He criticizes Odiorne's definition as incomplete, in that it begins with goal setting without a prior statement of the organization's "purpose and reason for being."<sup>2</sup> The design of a mission statement must precede any other consideration. Without it MBO runs the risk of being ill-grounded. Lindgren and Shawchuck point out that

There are numerous churches that carry on a religious smorgasbord of very active programs and activities with a large number of participants, that could profit by facing the questions: Why? What are we doing? Is what we are doing worth doing? Every church needs to face the question of mission intentionality as to why and how it is in Christian ministry in any specific time and place. . . . A sense of mission focuses on an awareness of direction, purpose, and reason for being. The mission of the church becomes the standard of measurement for all activity.<sup>3</sup>

The need for a mission statement as a point of departure in MBO

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<sup>1</sup>See p. 11.

<sup>2</sup>R. Henry Migliore, MBO: Blue Collar to Top Executive (Washington, D.C.: The Bureau of National Affairs, Inc., 1977), pp. 22, 2.

<sup>3</sup>Lindgren and Shawchuck, pp. 47, 48, 45.

stands in direct line with the thesis sentiment of this study. Any so-called MBO activity in the church that is not missionally intentional has no right to be called MBO, nor does it reflect the nature and mission of the church. Chapter 5 will deal with this at further length. Our immediate task is to outline the developmental steps that need to be followed as MBO is installed in a conference situation.

### Developmental Steps

Based on the concept of intentionality the following specific phases of MBO in church organizations can be identified:

1. Setting objectives
2. Implementation
3. Evaluation.

The approach that is recommended in developing each of these steps is that of negotiation between conference leaders, pastors, and their church members. Because of our belief in the "priesthood of all believers," the church needs to remain sensitive to the guidance of the Spirit as He directs in the activities of the church through the wisdom and use of the spiritual gifts of all members.<sup>1</sup>

Each of the above steps of the MBO process now requires further clarifying comments.

### Setting Objectives

Dale McConkey has pioneered the way in management literature

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<sup>1</sup>See p. 105 for a theological discussion on "The Continuing Charismatic Structure of the Church."



as far as an MBO application to a church situation is concerned. His case study discussion thereof would need little adaptation by any conference leader who may wish to see the system installed. Since this study is looking at an MBO application on conference level, we will confine the following discussion essentially to the roles of conference leaders and local church pastors. The following six steps are suggested as basic to the goal-setting phase:<sup>1</sup>

1. Determine the church's mission. The need for the design of a mission statement has already been pointed out. The purpose for raising this matter again is now simply to indicate that it is at this point in the sequence of events that the mission statement is designed. The process will be that of discussion and negotiation by the conference leaders and church pastors that are invited to the negotiating process. (The reader is referred to Appendix F, Exhibit F-1, for a helpful discussion by Lindgren and Shawchuck on the theological dimensions of a mission statement as well as a procedural model for its development.<sup>2</sup>) The time and place where such a statement could be developed may have to be a conference activity of several days duration.

2. Establish the target period. The target period is the

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<sup>1</sup>McConkey, pp. 171-184.

<sup>2</sup>While the theological dimensions and procedural model suggested by Lindgren and Shawchuck pertain to a local congregation, they can be adapted for a conference or even Union and Division application. Appendix F, Exhibit F-2, is a sample of a mission statement developed by the Wisconsin Conference of SDAs. Exhibit F-3 reflects some information on the statement of mission of the Potomac Conference of SDAs.

length of time for which it is decided to plan and set objectives. Normally both short- and long-range target periods are considered. In a conference situation long-range plans may be set for the duration of a term, which is three years. Short-range plans may be set for one year.

3. Select key-result areas. The need for the process of negotiation by means of dialogue, group discussion, and "brainstorming" to continue is indispensable at this stage. The purpose is to crystallize the major areas of hopes and concerns that are commonly felt to be necessary for success.<sup>1</sup> Again, the group's concept of the nature and mission of the church will determine what key-result areas are selected.

4. Complete a situational analysis. To complete a situational analysis the conference will analyze its capability to achieve results in each of the key-results areas selected in step 3. Each key-result area should be taken, one at a time, and discussed in the light of strengths, weaknesses, opportunities, and threats. A thoroughly completed situational analysis on each of the key-results areas should provide the group with excellent guidance as to what kinds of objectives should be written in step 5. For example, the strengths and weaknesses should give the group a picture of their current situation--that is, what they have to work with as far as resources are concerned (money, manpower, time). They should help the group to answer the questions: (1) Should we have objectives

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<sup>1</sup>See p. 129 for a discussion of typical key areas that relate to the nurturing of the interior life of the church.

that will help us capitalize on our strengths? (2) Do we need objectives to minimize our weaknesses? Perceived opportunities may raise the question: Should we have objectives to help us take advantage of our opportunities? Perceived threats may likewise be evaluated.

5. Establishing objectives. Having determined the major directions that the group want to see the organization take, and having arrived at a prioritized list of the key result areas in which they want to achieve better results, they are now ready to begin writing objectives.

An objective should always include the what (end result) and the when (a target period or date). The objective should be kept as specific and measurable as possible, as well as realistic and attainable. Moreover, it is imperative that the objective be written out in such a manner that all "fuzziness" is removed.

Because of the considerable skill that is required in writing objectives, it is suggested that a steering committee be selected to undertake this task. This group can function once the main group adjourns. Those who are selected for this purpose, however, should be sure that they have all the information that would be representative of the entire group's discussion. Group ownership of the objectives should be preserved.

6. Enunciate and secure concurrence with overall conference objectives. Once conference objectives have been set and written they are to be communicated by the pastors to the congregations for concurrence or renegotiation and applied according to local

circumstances. An ideal situation could be developed when once the goal setting climate in a conference has been established, whereby the key-results areas and objectives for the following year could first be tentatively identified in every congregation throughout the conference. The conference leaders may do the same. At the time of the annual conference goal setting meeting, the congregational and conference leaders' tentative key-results areas and objectives could be mutually shared. The most commonly regarded key-results areas and objectives would then be negotiated to become the modified set of both conference and congregational key-results areas and objectives. The process may be diagramized as indicated in fig. 4.

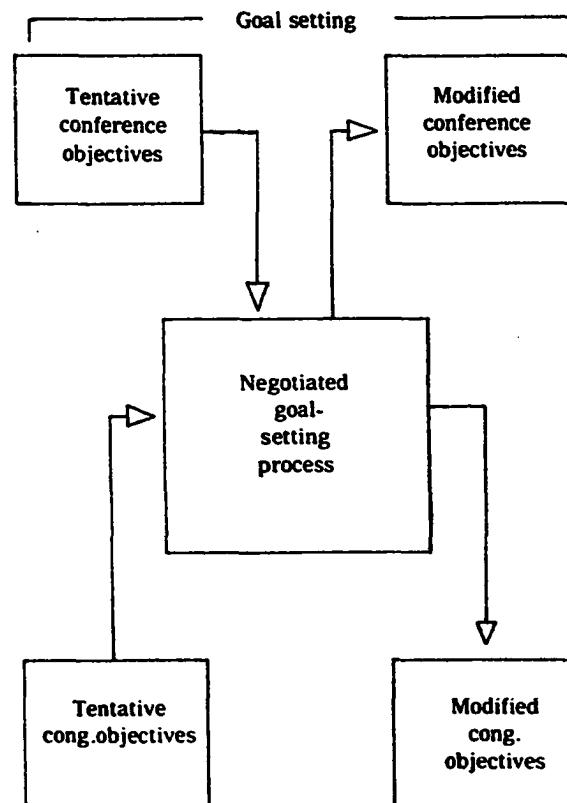


Fig. 4. The negotiated goal-setting phase of MBO

## Implementation

The following steps are part of the implementation phase:

7. Writing individual objectives. The objectives established in step 5 and modified in step 6 are personalized by each pastor and written out. The pastor should obviously relate his objectives to those of the local congregation while at the same time supporting and reflecting the overall objectives of the conference.

8. Programming objectives into plans. In the programming phase of MBO, step-by-step plans are developed by both the local congregation and the conference to achieve the objectives that have been written. In laying these plans, McConkey recommends that all the practical, alternative ways in which the objectives might be achieved be listed. Next, the alternatives are evaluated and those that are the most practical selected.

The implementation phase that is being discussed at this point may be visualized (fig. 5) as a further extension of the previous diagram (fig. 4).

The conference plans and the congregational plans are so designed as to complement each other as far as possible. Figure 5 suggests that the conference can provide the pastor and local congregation with the leadership and resources of its departmental directors in a supportive, participatory manner. They can provide the necessary training of both pastors and laity that the achievement of objectives and execution of plans will require. They can also assist with the coordination of the activities of the sub-systems in the church such as the Sabbath School and Lay Activities department.

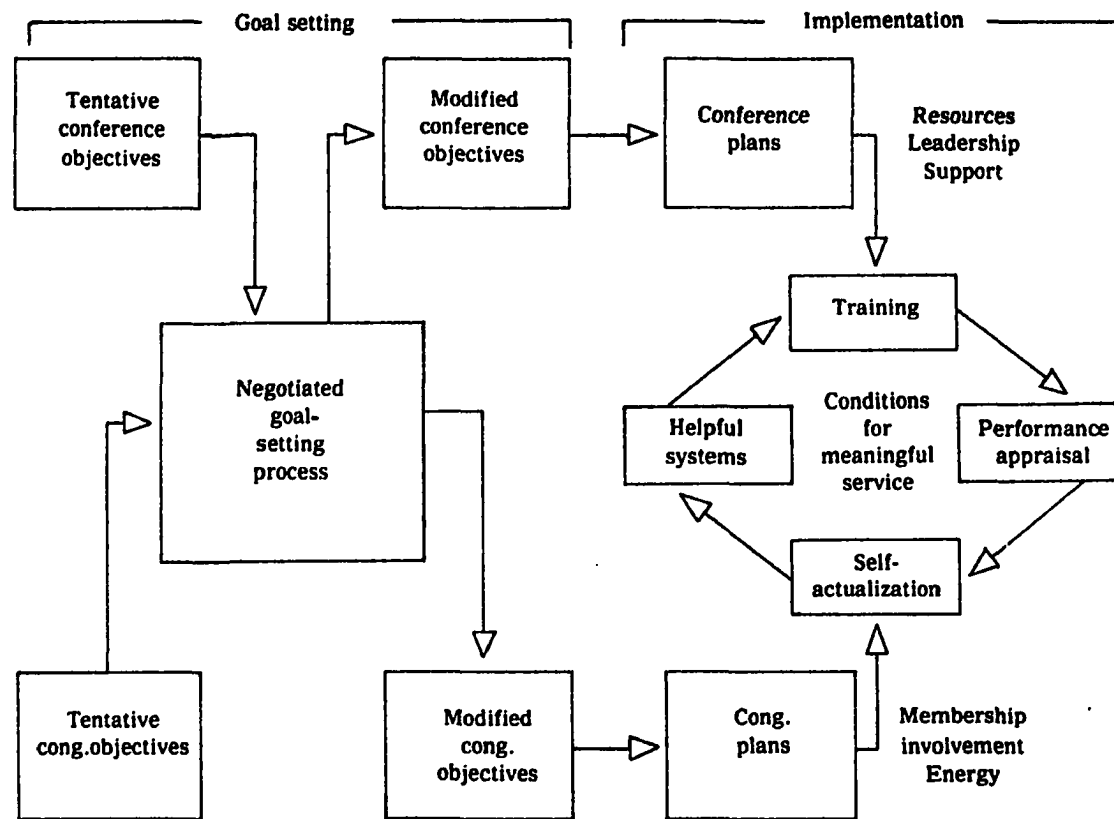


Fig. 5. The goal-setting and implementation phases of MBO

These sub-systems of the church should integrate their activities to be mutually helpful to each other as far as possible. As the pastor and the local congregation apply their energy by means of active involvement in meaningful tasks, self-actualization will presumably be experienced. From the first step to the present stage they have negotiated together in the formulation of their mission, goal setting, and plans. On the basis of previous discussion these are the most favorable conditions for meaningful service.

The last element of the implementation phase that deserves our attention is performance appraisal. General practice has indicated that a periodic (monthly or quarterly) reporting system is very helpful. It serves a communication purpose in that the president is kept informed of congregational activities. If properly designed it will also indicate what progress, or otherwise, is being made as far as the achievement of objectives is concerned. McConkey cites the neglect of feedback on work performance as one of the major pitfalls of MBO.

The more motivated and achievement-orientated a manager is the more he requires and demands feedback on his performance. He wants to continually know how well he is achieving<sup>1</sup> his objectives. He is not content to remain in the dark.

He therefore needs a variety of means to keep him informed of the performance pace of his organization.

There is no performance appraisal system that can be more effective than personal contact and dialogue to obtain accurate and first-hand information. A conference president has to provide time

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<sup>1</sup>McConkey, p. 85.

in his schedule to meet periodically at an agreed time with every pastor in order to review the pastor's performance. In such a dialogue accomplishments are to be compared with the objectives. Reasons should be discussed as to why certain objectives were not achieved. The spirit that is to characterize the dialogue session should still be negotiation, a nurturing of mutual understanding, but at the same time foster an awareness of accountability on the part of the pastor. In his dealings with the department heads of his congregation this same performance appraisal pattern should be followed by the pastor.

### Evaluation

The final phase that characterizes the MBO process is evaluation. For the purpose of this study we wish to distinguish between performance appraisal, which has to do with the performance of individuals, and evaluation, which has to do with the performance of the organization as a system. Performance appraisal as discussed in the foregoing occurs periodically throughout the target period. The difference between individual performance appraisal and corporate evaluation is reflected in the third and completed stage of our diagram (fig. 6).

Both the congregational and conference evaluation processes ought to take place prior to the goal setting process for the ensuing target period. For the conference this order may be achieved in relation to time when the annual goal setting meeting of several days duration is called. The agenda would make provision for evaluation before the goal setting process affecting the ensuing target



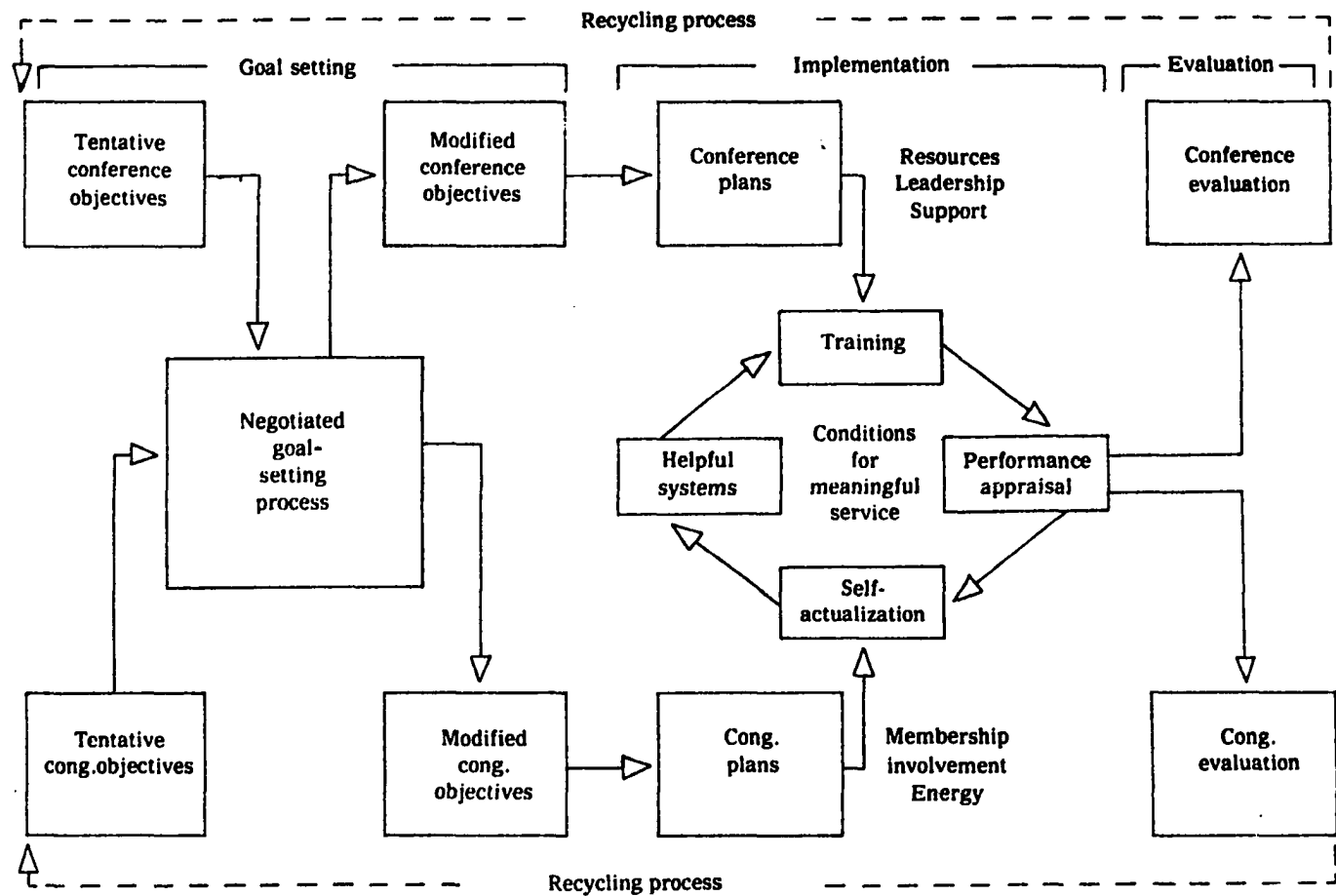


Fig. 6. A diagrammatic view of the full MBO process

period is set in motion. In fact, the insights, and awareness of strengths, weaknesses, and failures, are indispensable to a meaningful and renewed goal setting process. The broken lines that run from the evaluation stage to the goal setting stage indicate how the MBO process is recycled once the target period has ended.

Before terminating our discussion of the developmental steps of MBO, a word of caution should be sounded regarding the period that needs to be allowed before a pay off may be expected. A time shock is usually associated with this period.

#### MBO Time Shock

Church leaders would benefit from Barrett's observation that managers experience a "time shock" when they begin to realize that:

Writing meaningful objectives requires several days, not just a few hours.

The time required to realize the full impact of MBO is not a matter of months but a few years.

A pronounced change takes place in the amount of time the manager spends actually "managing" rather than "doing."

Increasingly doing gives way to managing.

One of the main objectives to MBO, whether applied in a church-related setting or secular business, is that it has very little payoff. This will usually be the case during the initial period of the operation. It has been found that such a period may run into several years. The chief reason for this relatively ineffective period is that the organization is busy adjusting to change, and, "for most changes, there is an organizational learning curve."<sup>2</sup>

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<sup>1</sup>F. D. Barrett, "The MBO Time Trip," The Business Quarterly (Autumn 1972): 44-47, cited by McConkey, pp. 30, 31.

<sup>2</sup>Dailey, p. 43.

Dailey explains the organizational learning curve in fig. 7.

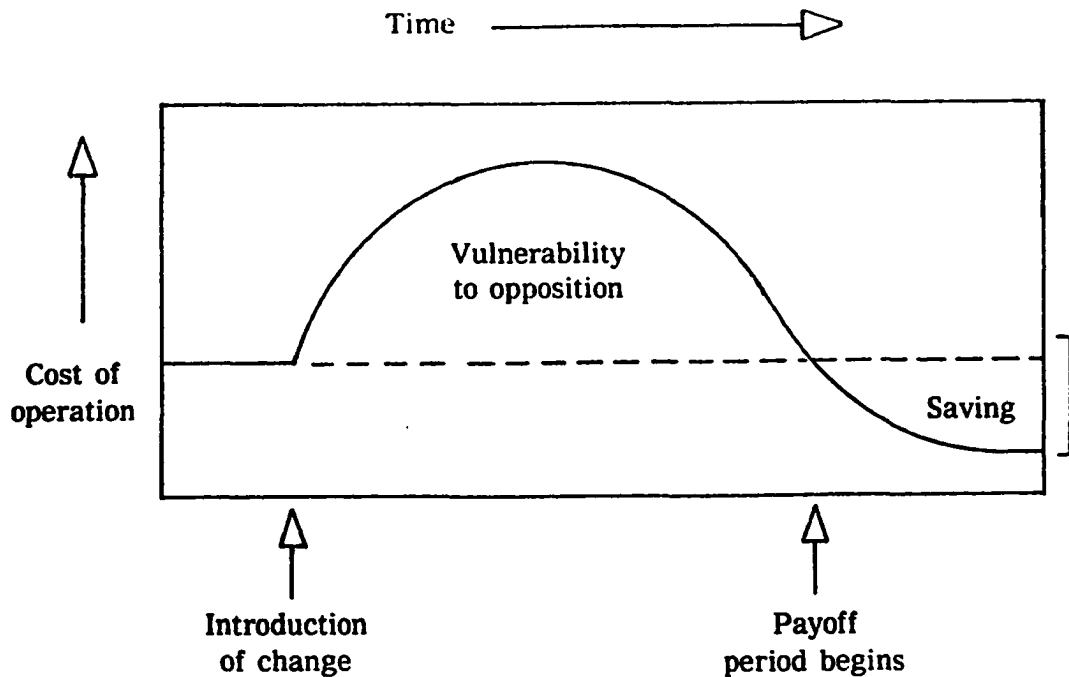


Fig. 7. An organizational learning curve

Dailey further explains that

These curves have the characteristics already mentioned: they plot skill (or effectiveness) against time. Following the installation of a new method, effectiveness may initially decline below the level previously achieved before it ascends. Put otherwise, the costs may rise initially before they decrease. The result is much like changing one's golf swing. His score may worsen before it improves. The golfer may get faint-hearted and revert back before getting through this discouraging period. If he does he may never know how the new swing would have worked. The organization, too, is vulnerable to the conservatives during this initial period. The side effects are felt here. There is stress, tension, uncertainty, and conflict; costs may rise. What is to be done? Planning must be for the learning period and not just for the profitability period--the point on the curve when the organization has turned the corner and the change now becomes profitable.<sup>1</sup>

<sup>1</sup>Ibid., pp. 43, 44. On ways and means available to top management to speed up the development of a complete MBO system, see

Experience has shown that formal management programs such as MBO, if they do finally get underway successfully and continue to run well, takes about three to five years. This time lag or even longer should not discourage any conference leader or church pastor. The end result will be worth it.

#### An Evaluation of MBO

Most authors that have been consulted on MBO devote considerable discussion to an evaluation of the system. They provide some very helpful insights that have been borne out of much experience which indicate where some of the strengths, weaknesses, and pitfalls of the system may be encountered. We need to draw fully from these observations.

#### Some Reasons for Failure

Researchers Beach and Mahler have stated, "The trouble is that while management by objectives sounds simple in theory it is far from simple in practice."<sup>1</sup> Too many organizations feel that MBO is a cure-all for all that ails them.

W. J. Reddin lists several reasons why MBO fails. The following are some of the most obvious:

1. Lack of commitment
2. Non-involvement of top managers

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the following very helpful discussion: Gerhard F. Carvalho, "Installing Management by Objectives: A New Perspective in Organization Change," in Management in the World Today, ed. Hellriegel and Slocum, pp. 141-156.

<sup>1</sup>Migliore, p. 6.

3. Poor implementation methods
4. Objectives handed to subordinate
5. Creative goals stifled
6. Overemphasizing appraisal
7. Making it mechanical
8. Resistance to change
9. Failure to educate prior to installation
10. No reward system
11. MBO requires planning and managers dislike planning
12. Lack of honesty and openness between superior and subordinate.<sup>1</sup>

The presence of these negative conditions that have been discussed above will no doubt account for the many substantiated instances of the merely modest success, or maintenance of the status quo, if not the outright failure of MBO.<sup>2</sup>

#### Some Pitfalls and Problems

An awareness of some of the more general pitfalls and problems that may be encountered in MBO will help to ensure its success and that of the organization.

#### Goal setting

George Odiorne lists the following as some of the most common mistakes that managers should avoid in setting goals:

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<sup>1</sup>W. J. Reddin, Effective Management by Objectives (New York: McGraw-Hill, 1970), pp. 122, 238.

<sup>2</sup>Migliore, pp. 13, 14, cites a number of studies.

9. He emphasizes tacitly that it is pleasing him rather than achieving the job objective that counts.
13. He ignores the very real obstacles that are likely to hinder the subordinate in achieving his goals, including the numerous emergency or routine duties that consume his time.
14. He ignores the new goals or ideas proposed by his subordinates and imposes only those which he deems suitable.
15. He doesn't think through and act upon what he must do to help his subordinates succeed.
16. He fails to set intermediate target dates (milestones) by which to measure his subordinates' progress.
18. He fails to permit his subordinates to seize targets of opportunity in lieu of stated objectives that are less important.
20. He doesn't reinforce successful behavior when goals are achieved or correct unsuccessful behavior when they are missed.<sup>1</sup>

### The Rat-Race Trap

Anthony P. Raia noted some problems in managerial philosophy. He stated that "goal-setting may be viewed as another push by management to get participants to work harder."<sup>2</sup> This problem has also been identified as "the rat race trap, one of the most toxic situations in an organization [arising] from managerial attempts to install an 'MBO system' in the context of a punitive, Theory-X environment."<sup>3</sup> The following comment is well worth noting:

When managers conceive of employees as a generalized herd of cattle whom they must frighten, prod, and coerce into working, they tend to adopt the items of conventional management machinery which serve those purposes. Rat-race managers give more attention to failure, shortcomings, and missed objectives than they give to success and achievement. They focus on punishment more than on reward.<sup>4</sup>

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<sup>1</sup>Odiorne, p. 125.

<sup>2</sup>Anthony P. Raia, cited by Migliore, p. 13.

<sup>3</sup>Albrecht, p. 180.      <sup>4</sup>Ibid.

### The Rigor-Mortis Trap

Another pitfall is encountered when management decides to "tighten up" the organization by installing MBO. It results in an organizational muscular rigidity which makes the managers enjoy strong feelings of being in control. In this state, procedure replaces judgment. Legislation replaces creativity. Overcontrol and overdirection replace initiative.<sup>1</sup>

### The Paper Jungle

The paper jungle is fostered when managers believe that they must have detailed information on all organizational processes from the top to the bottom in order to manage by objectives. It may consist of stacks of plans, reports, analyses, detailed explanations of the system that define all the paper tools and procedures for using them. The only way out of the paper jungle is simply to return to basics by focusing on those few key-result areas which hold the greatest promise for organizational performance and build a set of simple objectives.<sup>2</sup>

### Objectives for the Sake of Objectives

Sometimes a manager may try to "wake up" an organization by handing out a batch of objectives, thinking that people will begin to work more effectively. However, too often these "objectives" come out as specific directives for action rather than as objectives.

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<sup>1</sup>For a more extensive discussion of this "trap" see Albrechts, pp. 174-176.

<sup>2</sup>Ibid., p. 176.

Because directives usually lack ownership of the subordinate very little motivation for action gets excited. Ultimately the manager would have to recognize the negotiation strategy in goal setting if motivation toward meaningful action is to be aroused.

### The Future of Management by Objectives

A final question that may now be addressed is, what is the future of MBO? Evidence to date indicates that the effect of MBO has been very dramatic. MBO is used as the managing philosophy of many successful companies in the United States and around the world in many major corporations. It is here to stay.

McConkey says that "probably its single benefit has been its insistence on improving organizational effectiveness through improving the effectiveness of the individual manager."<sup>1</sup> He goes on to predict its obvious desirability by management in the future by citing Barrett's comparison between "Model A" management (pre-MBO) and "Model B" management (post-MBO):

<u>Pre-MBO</u>	<u>Post-MBO</u>
Day-to-day managing	Future-focused
Amateur, seat-of-pants	Full-fledged professional
Inward-looking	Outward-looking
Product-oriented	People-oriented
Organization-oriented	Consumer-oriented
Activities-oriented	Results-oriented
Administration of routine	Creation of innovations
Emphasis on "how to"	Emphasis on "what to"
Emphasis on money, machines, materials	Emphasis on people, minds, time
Centralized, technocratic functional control	Decentralized initiative from subordinates
Authoritarian style	Participative style

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<sup>1</sup>McConkey, p. 31.



Directives and supervision  
Individualism

Delegation and reporting  
Teamwork<sup>1</sup>

### Conclusion

Management by Objectives is a management methodology that aims at the revitalization of an organization. This revitalization is effected by means of a balanced interplay of action involving missional intentionality, responsible democracy, a wise use of authority, and accountability.

An acid test of any management system that is taken into use by the church is whether it is capable of reflecting and expressing the nature and mission of the church while also adhering to Christian-leadership principles. This study addresses itself to these questions in subsequent chapters. Before this task is undertaken, however, the pragmatic feasibility of an application of MBO in a Seventh-day Adventist conference is investigated.

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<sup>1</sup>Barrett, "The MBO Time Trip," The Business Quarterly (Autumn 1972): 44-47, cited by McConkey, pp. 31, 32.

## CHAPTER III

### MANAGEMENT BY OBJECTIVES IN THE WISCONSIN CONFERENCE OF SEVENTH-DAY ADVENTISTS: 1976-1979

#### Introduction

Since 1975 we have seen a movement in the Wisconsin Conference of Seventh-day Adventists (WICSDA) toward openness and eclecticism in selecting effective leadership procedures that have been successfully applied in secular management. They have adapted MBO to their situation and applied it with tenacity and persistence. The pragmatic value of this study is therefore enhanced because of this empirical reality and its availability for research.

Our focus is directed at the roles of the conference leaders, especially the president, and church pastors. Other roles that relate to an application of MBO are still open for future investigation. The purpose is to describe what has happened in WICSDA and to learn by means of some trend analyses and evaluation from their experience with and reactions to MBO.

For information we rely on interviews, a questionnaire, and materials extracted from the WICSDA office files. Several interviews, the most comprehensive of which has been recorded on cassette tape, have been held with the conference president. Interviews were also conducted with most of the departmental directors and some pastors. Questionnaires were distributed to twenty-six pastors who were

present at a ministerial meeting held at Camp Go Seek on December 11, 1979.<sup>1</sup> Of these, twenty-four (92 percent) were completed and returned. Much of what is reflected in the completed questionnaires constitutes the material investigated in this study.<sup>2</sup> An explanation of some of the procedures that were followed in order to make some useful interpretations of the data is necessary.

Factors included in the questionnaire which were suspected of possibly having significance for the purpose of meaningful interpretations were analysed by means of the chi-square test.<sup>3</sup> The results were not significant in that the majority of cell sizes were less than 5. This may probably be accounted for by the small sample size. Some of the tables could have been collapsed (or joined) in order to increase the cell sizes. This was not considered practicable or desirable because of the potential distortion that this may imply for the process of interpretation. While the chi-square test therefore does not provide the interpreter with significant statistical information to make a correlational study possible, the data nevertheless reflect some useful trends.

The answers to certain groups of questions best reveal their results by a comparative ranking which indicates the relative significance of various factors relating to MBO. Such an approach allows us to answer a question such as: Which of the personal

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<sup>1</sup>A copy of the questionnaire is listed as appendix A.

<sup>2</sup>The tally results of the completed questionnaires are listed in appendix B.

<sup>3</sup>These were all of the categories in questions 1 and 15, 16; 1 and 41; 15 and 18-24; 16 and 18-24; 4 and 40; 17 and 25-28.

effects that MBO had upon the respondents were the most pronounced on the greatest number of persons? And, what is the relative value of other effects with respect to this one? To facilitate this, various "relative rank" tables have been constructed. This approach has been adopted because it is a useful way of interpreting the data of a small sample.

The procedure that has been used may be described as follows: Each positive response category was assigned a value depending on its increasing value toward positiveness; e.g., "A little" - 1; "considerably" - 2; "very much" - 3; or, "somewhat" - 1; "quite effective" - 2; "most effective" - 3. Responses registered in the negative category, such as "no," "not at all," or "no success," were assigned a value of zero. For each question, the percentage of responses registered in any given category was multiplied by the number assigned to that category. The sum of the results obtained from the positive categories was then added to form an aggregate for each question. For the purpose of computing the aggregate on those questions where some persons failed to answer,<sup>1</sup> the percentage of responses was recalculated in each category so that the aggregate scores were calculated solely on the basis of those persons that answered questions. This means that rather than having 100 percent of the responses spread across the range of called-for categories and the uncalled-for category of no response, the recalculated scores represent statistics derived from only those persons who responded,

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<sup>1</sup>This did not occur with any frequency. The questions that affect tables and which were not completed by every respondent are 18-24, 33, 39, 45.

and thus give a spread of 100 percent through the called-for responses alone.

The aggregates were computed for each question in a given group, e.g., the criteria that are used in appraising performance. The highest aggregate in each group was then multiplied by a factor,  $x$ , to reduce it to the value 10. Similarly, each aggregate score for the other questions in that particular group was multiplied by  $x$  to produce a relative ranking on a scale between 0 and 10. By means of a rounding process an integral ranking number was obtained. This scheme has been utilized to produce each of the tables headed by the term "Relative Ranking."

Before we take a closer look at some of the insights to be gained from the immediate data available to us, it will be helpful to first become acquainted with the place and people we are studying.

### The Ecological Setting

Wisconsin as a state, with a 1978 provisionally estimated population of 4,679,000, leads the American nation in milk and cheese production. Other important agricultural products are peas, beets, corn, potatoes, cabbage, maple sugar, and cranberries. The chief industrial products of the state are automobiles, machinery, furniture, paper, beer, and processed foods.<sup>1</sup> Although these industries are centered in the cities there are only two major cities that exceed 100,000 in population; these are Milwaukee (661,082) and

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<sup>1</sup>Theodore B. Dolmatch, ed., Information Please Almanac 1980 (New York: Simon and Schuster, 1979), p. 695.

Madison (170,493). The five next largest cities have a population ranging between 59,000 and 94,000.

In this setting the SDA church, with a 1979 year-end membership of 6,063,<sup>1</sup> has a ratio of 1 to 771 of the total population and is organized into 77 churches, served and led by 3 conference officers, 9 departmental directors, 28 pastors including interns, and 9 office workers.<sup>2</sup>

The questionnaire results (table 2) indicate that the predominant age of pastors is under forty years (75 percent). The years of service in ministry for most of the men were ten years or less. The period under study, 1976-1979, saw at least eight of the twenty-six pastors come into the conference from elsewhere. Most pastors are required to minister in districts of three and four congregations.

Based on interview experiences that were conducted, it was found that the leaders of WICSDA were very open to share their experience and insights. The organizational climate was perceived as fostering collegiality and team spirit. The willingness, particularly of the conference president, to subject WICSDA to this study,

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<sup>1</sup>Wisconsin Conference of Seventh-day Adventists, "Ten Year Church Growth Survey, 1970-1979," released by R. L. Dale, president, n.d. (Xeroxed).

<sup>2</sup>Wisconsin Conference of Seventh-day Adventists, Triennial Session Report, Section 2, p. 4, released by Wesley Jaster, executive secretary, April 6, 1980 (Xeroxed). "Conference officers" describes the executive offices of president, secretary, and treasurer; see pp. 3, 39, for a definition and brief job description of the departmental director. Teachers and interns currently studying at the SDA Theological Seminary are not relevant to this study and are therefore not included in these figures.

TABLE 2

DISTRIBUTION OF AGE AND YEARS  
OF SERVICE OF PASTORS

Variables	Category 1	Category 2	Category 3	Category 3	Category 4
Age (in years)	20-29	30-39	40-49	50-59	60 plus
No. Respondents	5	13	1	3	2
Years of Service	1-5	6-10	11-15	16-20	21 plus
No. Respondents	10	4	4	1	5
Years in WICSDA	1-2	3-5	6-10	11 plus	
No. Respondents	8	11	4	1	

as well as his personal interest in it, indicate a disposition of enquiry and objectivity that reflected a sincere desire for the conference to become more effective in fulfilling its mission. Against this background we may now survey the processes and influences at work since the introduction of MBO in WICSDA.

#### The Introduction and Development of MBO

R. L. Dale, Wisconsin conference president, describes the introduction and development of MBO under his leadership as an evolutionary process.<sup>1</sup> It was characterized by a movement that started out clumsily and falteringly but which developed into a balanced and intentional leadership posture in which simplification became the key-word.

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<sup>1</sup>Interview with Robert L. Dale, Wisconsin conference of Seventh-day Adventists, Madison, Wisconsin, November 12, 1979.

## Its Initiation

In harmony with MBO theory, which insists on the full support and unceasing vigilance of the head of the organization to get MBO installed and maintained, the president of WICSDA has been its initiator and fostering parent. During the fall of 1975 he first introduced and explained the concept to the pastoral staff, most of whom had known nothing about it or, at best, had only a vague grasp of what it was all about.<sup>1</sup> A typical reaction of some pastors at that time was a measure of bewilderment as to what would happen to the conference program if the conference leaders no longer continued to hand down "programs" from conference level. Unaccustomed as some were to design their own programs, they wondered how and where they were to begin to give shape to their own ministry. Pastors were encouraged, upon return to their districts, to develop some stated objectives and to forward these to the president's office. The response was not immediately unanimous, but this should not be surprising. While the initial reaction of most pastors in WICSDA to their first encounter with MBO has been documented as generally positive (see table 3), the organizational learning curve referred to earlier by Dailey<sup>2</sup> immediately made its relevance felt. Experience was to teach that it would require several years for the process to become established. Some felt they needed time to try it out.

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<sup>1</sup>See appendix B, Exhibit B-1, question 5: Twenty-four of the presently constituted pastoral staff indicated that in 1976--fifteen pastors knew nothing about MBO; seven had some vague knowledge of it and only one had a clear perception of it.

<sup>2</sup>Cf. p. 43.



Others felt that MBO had not been explained well enough.<sup>1</sup> Had it not been for the president's persistence in the ensuing years to

TABLE 3  
PASTORS' INITIAL REACTIONS TO MBO

Reactions	No. Respondents	Percentage
Felt it should be tried	23	95.83
Liked it	16	66.67
Felt it would be too complicated	11	45.83
Felt skeptical about it	9	37.50
Felt threatened	5	20.83
Felt we might be yielding our spiritual leadership to a secular approach	3	12.50
Resisted it	1	4.17

keep MBO before his team of pastors the plan may well have aborted. Instead, by means of discussions, films, and personal visits, the necessary orientation to MBO as a church-administration methodology was slowly established.

In retrospect, and for the purpose of benefitting from the experience of WICSDA, it may be recommended that as a first step in introducing MBO in a conference, the president could develop a memorandum or paper on a proposed strategy of MBO for his organization and submit such a document to his conference executive committee for discussion and approval with or without modification. Such a strategy would not only have communication value but would also engender

<sup>1</sup>See appendix B, Exhibit B-1, question no. 7.

committee ownership of the innovation. It may then be communicated to the pastors at a duly called meeting for their discussion and possible modification. Besides the communication, motivation, and training value of such a procedure for pastors, it should also have value in reducing the organizational learning-time curve. At such a meeting with pastors, an objective-setting process can begin and, subsequently become an annual event when conference and congregational objectives can be negotiated and integrated to accomplish the mission that all share. Pastors in turn can facilitate a similar strategy annually at the congregational level to communicate and foster the dynamics and procedural steps of MBO, thus guiding the laity to design their own objectives and plans in closer cooperation with their conference leaders.

From what the president of WICSDA has described as a clumsy beginning, our interest now shifts to the current status of MBO.

#### Its Current Status

Pastors were requested to briefly describe their present understanding of MBO as it is practised in WICSDA. These descriptions are listed in appendix C, Exhibit C-1, and reflect a similar pattern of understanding of MBO as shared by the conference president and pastors alike. In broad terms this understanding may be described as a process of goal setting and review. The following is a sample of one of the best articulated descriptions that was given: "It is a method whereby the churches are encouraged to formulate, define, and carry out locally owned goals and objectives." A gratifying trend that may be discerned in this and several of the other

descriptions is the awareness of goal ownership and the involvement of the laity. While the need for this phenomenon in the church may be generally recognized, chapter four is devoted to a study of its theological foundations. Continued study should be given to the matter of how the laity may become more involved in the planning and decision-making processes of the church.

A few other descriptions that were given of MBO may signal the need for some corrective understanding. The danger of having objectives for the sake of objectives has already been referred to as one of the potential pitfalls of MBO. Such an understanding may be suspected in the thinking and practise of some ministers if their descriptions of MBO are taken at face value. For instance: "Writing of district objectives for a given year, and at the end of the year evaluate your original objectives." Or, as MBO is seen by another respondent, "Work, following determinated goals to be reached in a period of time." However, MBO should not be allowed to become an activity trap. It has been pointed out earlier that it is a methodology by which the church may be assisted to accomplish its mission. What then can help ministers and conference leaders to keep a focus on their mission rather than becoming obsessed with objectives for the sake of objectives? Such a pitfall may be best avoided if the scales of administration were weighted with theology and what it has to tell the church regarding its mission rather than the reverse. The practise of ministry needs to be more informed and directed by theology. An attempt is made in chapter 5 to address this issue by looking at both the primacy of theological foundations

for ministry and how theology may be integrated with the pragmatic considerations of everyday churchmanship, including missional purposefulness that can be reflected in the goal-setting processes.

The data at hand indicate a current and equal distribution of support in favor of MBO for both conference and local church administration (see table 4). One is naturally curious in studying this table as to what the possible causes might be for the reservations some have about MBO, even though they generally support the system. Could there be any correlation between the period of time some men had been exposed to MBO in WICSDA and their reaction to it? Interestingly enough, eight men accept MBO with reservations while the same number have also been in WICSDA for only one or two years. Despite a close examination of each questionnaire to trace a possible relationship of these factors, evidence indicates that these responses were not given by the same persons.

TABLE 4  
CURRENT REACTIONS TO MBO AS AN APPROACH  
TO ADMINISTRATION

	Skeptical	Neutral	Accept with Reserva- tions	Fully accept it
On conference level	1	1	8	14
On local church level	2		8	14

Some other possible causes for the reservations pastors have about MBO may become apparent as we look at data that also apply to MBO in relation to its viability.

## Its Viability

Nineteen pastors judged the extent of their success in implementing MBO as "some success," two had "no success" and two others were "very successful." Table 5 lists the relative ranking of some possible factors which pastors could identify as inhibiting their success.

TABLE 5  
RELATIVE RANKING OF INHIBITORY FACTORS IN THE  
MBO IMPLEMENTATION PROCESS

Inhibitory Factors	Relative Rank
The need for more trained local church leaders	10
MBO is difficult to foster in a district of several churches	8
Being kept too busy with other church matters	7
MBO requires too much time to implement	5
The belief that results can be achieved without MBO	5
Difficulty in developing objectives	2
MBO is still a fuzzy concept	1

NOTE: The procedure that was used to compute these relative ranks is outlined on p. 52.

The implications of these relatively ranked factors will require further study. A need for trained church leaders is a top priority. How may the problems of the multi-church district be addressed? What are the church matters that occupy so much of the pastors' time? Would some training on time management be helpful? These and other questions come readily to mind.

The nagging realities of the factors ranked in table 5 should

be taken seriously. All pastors except one indicated that three to four years are required to install MBO in a church. The conference president sees six to seven years as a more realistic period to set it up viably throughout the conference. However, as pastors experience the frustration of limited success in fostering MBO over such periods, while burdened at the same time with the implications inherent in the factors listed in table 5, a measure of role conflict could be expected. This conflict may intensify depending on the expectations of the conference leaders and local church members and the measure of supportiveness they perceive from these people. Unless the frustrations induced by these factors are alleviated systematically, role conflict may not be handled successfully on a sustained basis. Fortunately the president and departmental directors are regarded in a positive way by most of the pastors. The testimonies of pastors and departmental directors generally indicate that the president has been the prime mover in creating an open and supportive organizational climate. His leadership has bonding value despite the inhibitory causes that may be pulling in the opposite direction. This also sets a very necessary and high standard for any successor. Will he possess this unifying, bonding capacity by way of leadership style? Should a change of leadership become necessary within the next year or two, those responsible for the selection of a successor will have to place a high priority on the criterion referred to above. If not, the long-term future of MBO in WICSDA may have to be regarded as unpredictable.

Goal setting as another important feature of MBO must now be considered.

Goal-Setting Procedures

The principle of negotiation has already been alluded to in the previous chapter and constitutes the basis for the modus operandi of goal-setting in WICSDA. The conference president annually compiles for himself a list of objectives. This is his tentative "flight plan" as he takes off in leadership. He may, for instance, wish to see the membership increase by 10 percent through baptisms. This figure is not suggested to the pastors as mandatory but as a starting point for negotiation at a regional meeting. Obviously the matter of setting a baptismal objective at a regional meeting is only negotiated once a year. The effect of the negotiation process may be illustrated by pointing out that as a result of all the regional negotiation sessions conducted in anticipation of their ministry during 1979, all pastors, including the president, agreed on a 6.5 percent baptismal goal, based on the membership of previous year. Their actual performance (assessed in December 1979) indicated that baptisms equaled 5.9 percent of the membership.

The negotiation principle therefore respects the participation of all pastors in the goal-setting process. Conference objectives largely represent the essence of what is decided by the local churches and embrace a wider spectrum of ministries than just the hoped for accession of membership through baptism.<sup>1</sup> The task

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<sup>1</sup>See appendix D for an example of the wide spectrum of ministries that are included under WICSDA objectives. These have been classified into the categories of leadership, finance, internal ministries, and outreach.

Exhibit D-2 represents the objectives of the conference treasurer, and Exhibit D-3--Internal Ministries--that of the departmental directors. In the case of the latter the objectives reflect

of the church embraces an outward (quantitative) as well as inward (qualitative and discipling) dimension. The fostering of both dimensions results in church growth.

Despite the prevalence of multi-church districts in WICSDA, it is gratifying to note a leadership posture where goals are developed by pastors with their churches. Thirteen pastors negotiate goals with their churches and eleven with and for their churches. It is recognized that sometimes, in some places--especially the very small country church where the pastor may, rightly or wrongly, be held in high regard for his wisdom and spiritual leadership--people prefer to remain followers of their shepherd. It may be possible that several churches in WICSDA fit this description. It is not possible or wise to superimpose MBO on every subsystem of any organization if the subsystems are not prepared for it.

What may be described as an excellent model of how goals are negotiated and developed by some pastors with their congregations is that of the Milwaukee Central Seventh-day Adventist Church.<sup>1</sup> The process starts with the appointment of a steering committee of five members of the church, including the pastor. Two of the members also serve on the church board. The purpose of this committee is to guide the church toward revitalization and growth. In the next step a

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the ministries that departmental directors had outlined for themselves and which would be performed from a resource leadership posture. Interviews with these men clearly communicated this self-understanding of their role.

<sup>1</sup>Halvard B. Thomsen, "Designing and Developing an Intentional Corporate Ministry in the Milwaukee Central Seventh-day Adventist Church" (D.Min. project report, Seventh-day Adventist Theological Seminary, Andrews University, 1979), p. 42f.



"Goal Development Meeting" is called at which time the pastor points attention to the purpose of the church and presents some helpful information regarding the congregation by way of an overview of congregational life during the previous year. Time is then taken for a "Brainstorm-analysis" on achieved and unachieved past performances. The congregation makes a selection of the most important brainstorm ideas that have been discussed. Next, the church board is authorized to prepare a preliminary set of goals from these ideas. The goals are edited by the steering committee and recommended to the congregation by the church board. The congregation is finally asked to approve these goals and to commit themselves to their achievement.<sup>1</sup>

It was stated earlier that the development of MBO in WICSDA may be likened to an evolutionary process. A very important feature that was added to its infrastructure was the development of a conference mission statement. In any application of MBO such a statement would normally precede any goal setting deliberations since the goals are to reflect the organization's purpose for existence. When the mission statement was to be formulated in Wisconsin, the pastors were invited to a ministerial group meeting and presented with some studies on the nature and mission of the SDA church. "Brainstorming" was facilitated as the large group was divided into small groups of eight to ten people. These groups met several times to forge their

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<sup>1</sup>See appendix E, Exhibits 1-5, for helpful materials on the goal setting process. The process that has been described above presupposes the existence and prior development of a mission statement.

understanding of the mission of the church in Wisconsin. The task of developing a written statement of mission was entrusted to a small group. A document called "Ministry of Mission" (listed under appendix F, Exhibit F-2) was developed. It comprises the following: Co-Mission, based on Matt 28:8-10; a Statement of Mission; Management of Mission; and Performance Appraisal of Mission.

The statement of mission has become the guiding star of WICSDA to keep it on a predetermined course. Each church has been encouraged to develop a mission statement that relates the mission of SDAs to their particular community. Because of the real importance of this theological component of MBO in church administration, some broad ecclesiological models are discussed at greater length in chapter 5.

The last consideration dealt with in this section on goal setting procedures addresses the question of measurability of goals. In dealing with so many facets of ministry that are subjective, measurability becomes a difficult task. Consider, for example, the objective of the Sabbath School department, to encourage the study of God's word among church members. This objective was set in the belief that greater faithfulness in Bible study would result in a more thoroughly converted, knowledgeable, and witnessing membership. But how can conversion be measured? This kind of laudable objective that cannot be rejected simply because of its measurability problem deserves further study. It seems that despite such problems, WICSDA has done well to formulate its objectives with as much built-in measurable criteria as possible. Its sensitivity to the need for measurability is indicated by the fact that each objective

is subject to a time factor for its accomplishment and a statement of expected results.<sup>1</sup>

Very closely related to the goal-setting process is the planning phase of MBO. The "steps to take" are outlined in the Management of Mission document (appendix D) and is an example of the thoroughness that this phase requires in order to make the goal setting process viable. While little is said here regarding this phase it certainly occupies the most time in real practice of MBO.<sup>2</sup>

#### Performance Appraisal

Goal setting and plans formulation follows naturally into the next phase of MBO--performance appraisal.

The danger of using the term "performance appraisal" is that it may convey the meaning of a ruler-ruled relationship. Performance appraisal in WICSDA approaches more of the model of mutual ministry, with a view of how a leader may come to help a brother, rather than that the pastor account for his performance in ministry.

The manner in which personal contact with the field by conference leaders is scheduled is indicative of their desire to keep close to the pastor. During regional meetings, held bi-monthly, the president and departmental directors rotate to meet with pastors to discuss their mutual objectives, problems that are encountered, and promotional matters that need to be considered. In addition to this, departmental directors visit two to four pastors each month. The

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<sup>1</sup>See appendix D. Each objective is subject to "date to accomplish," "steps to take," and "results to achieve."

<sup>2</sup>Cf. p. 37f.

purpose of this visit is outlined in the guidelines that appear under appendix G, Exhibit G-1. Pastors generally regard the departmental directors as helpful resource people.<sup>1</sup>

During the first three months of 1980, a mid-year assessment visit was introduced as a new semi-annual feature. The purpose of this personal visit by the conference president to all pastors is for all to mutually assess where they stand in relation to the objectives that were set at the beginning of the officer-year. The president reports that it is not unusual for some objectives to be modified at such a visit in order to bring them into a more realistic possibility of being achieved. Such an adjustment, of course, is in harmony with MBO theory.<sup>2</sup> At the end of each year the president and ministerial director conduct an annual interview with each pastor to review the full year's work, to assess what was achieved and what not. On the basis of this interview the goal-setting cycle is renewed for another year. The annual interview comes after the pastor has made his own review with his congregation of the performance of the previous year. This makes the annual interview meaningful. It also facilitates the president's perception of how congregational objectives may be distilled so as to become reflected in the conference objectives. Conference objectives are therefore integrated with and, generally, represent the full spectrum of ministries that local congregations and pastors want to perform.

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<sup>1</sup>See appendix B: Note the trends toward positiveness under questions 42 and 64.

<sup>2</sup>George S. Odiorne, Management by Objectives, pp. 71, 72.

Pastors are also required to forward to headquarters a monthly report reflecting "this month's accomplishments," "plans for next month," and "requests for help or comments."<sup>1</sup> The president regards this instrument primarily as a communication tool. Another instrument completed by the departmental director after his visit with a pastor serves the same purpose.<sup>2</sup> This report to the president serves as helpful information from a particular area of the conference.

Performance appraisal in WICSDA also involves its leadership. At about the mid-point of the current term of office the conference officers and departmental directors were evaluated by means of an instrument, by the pastors, office staff, and the conference executive committee.<sup>3</sup> The confidential information accrued from these instruments was presented to the members of the nominating committee at their April meeting, in conjunction with the triennial session of the conference.<sup>4</sup>

Table 6 indicates the pastors' perception on how they regard the effectiveness of various approaches that are used in appraising their performance.

Tables 7 and 8 reflect some functional roles of the pastor

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<sup>1</sup>Appendix G, Exhibit G-2.      <sup>2</sup>Appendix G, Exhibit G-3.

<sup>3</sup>Appendix G, Exhibit G-4.

<sup>4</sup>The nominating committee is appointed by delegates at a duly called business session of the conference which meets triennially. The task of the nominating committee, amongst others, is to evaluate all incumbents serving in executive and other leadership positions in the conference and to nominate persons to serve in these positions for a further triennium. The nominations have to be approved by a majority vote of the delegates attending the session.

TABLE 6

MBO AND PERFORMANCE APPRAISAL (PA): RELATIVE  
RANKING OF PASTORS' PERCEPTION OF THE  
EFFECTIVENESS OF VARIOUS  
PA APPROACHES

PA Approaches	Relative Rank
Visits with the conference president	10
The local church's controlling committee	8
Visits with departmental directors	7
The monthly report sheet	5
The conference controlling committee	3

NOTE: This table is designed to indicate the relative rank of each item to each other, calculated on a scale ranging from 1-10.

TABLE 7

MBO AND PERFORMANCE APPRAISAL (PA): RELATIVE  
RANKING OF PASTORS' PERCEPTION OF SOME OF  
THEIR FUNCTIONAL ROLES AS HELD BY  
CONFERENCE LEADERS

Functional Roles	Relative Rank
Pastor's spiritual leadership	10
Reaching baptismal and other quantitative goals	9
Achieving church and conference objectives	7
Administrative expertise	7
Pastor's professional development	7
Pastor's wife's influence	7
Pastor's family's influence	7
Preaching	7

NOTE: This table indicates the relative rank of each functional role with the rest--calculated on a scale ranging from 1-10.

TABLE 8

MBO AND PERFORMANCE APPRAISAL (PA): RELATIVE  
RANKING OF PASTORS' PERCEPTIONS OF SOME OF  
THEIR FUNCTIONAL ROLES AS HELD BY  
LOCAL CONGREGATIONS

Functional Roles	Relative Rank
Pastor's spiritual leadership	10
Preaching	9
Working with congregation/s for objectives achievement	9
Pastor's wife's influence	8
Administrative expertise	7
Pastor's family's influence	7
People baptized and quantitative norms	6
Pastor's professional development	6

NOTE: This table indicates the relative rank of each functional role with the rest--calculated on a scale ranging from 1-10.

and how pastors believe these roles are ranked in order of importance by the conference leaders and the local congregations for the purpose of performance appraisal. The discrepancy among the ranking order of the functional roles reflected in these tables have some important implications. The roles are the same in both tables but are ranked differently. Comment is made only on the dissimilarities. Pastors believe that the expectations of conference leaders regarding the number of baptisms a pastor should report, as well as their achievement of quantitative goals<sup>1</sup> are different from those of local

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<sup>1</sup>Quantitative goals would also include such things as Ingathering (the SDA public appeal for Missions); subscriptions to These Times, Signs of the Times, and Religious Liberty magazines; and tithe and mission offerings.

congregations. Pastors also believe that their congregations would rank "preaching" as a close second to "spiritual leadership," but that their conference leaders would rank "preaching" lower down the scale. This data will have to be given study with a view to reducing potential role conflict which these different role expectations may induce in pastors. If through further research it should, for instance, become clear that congregations do indeed have a deep felt need for an improved pulpit ministry, the formulation of a conference objective to meet whatever the pastors require that will enable them to meet such an expectation should receive attention. An appropriate and well-planned training program to meet a variety of needs should always be regarded as a necessary corollary to MBO. It serves to equip the worker with the necessary skills that his job demands. Unless such training can be provided as an ongoing service, performance appraisal has little value. On the other hand, if performance appraisal is done with a view to finding the weak spots and supplementing them by strengths through appropriate training, then not only the organization stands to gain but the worker's sense of self-worth is invested in as the worker recognizes that his organization desires his good. A pre-eminent task of a church leader is to build people.

Our next section deals with MBO in WICSDA and motivational considerations.

#### Motivational Considerations

A healthy motivational trend was indicated in that twenty-two pastors reported a "somewhat" to "greatly" felt motivation for



improved performance in their ministry as a result of MBO. Table 9 reflects the outcome of the relative ranking of motivational factors to which pastors could respond. Topping the list is the constraining love of Christ" followed closely by "self-actualization."

TABLE 9  
RELATIVE RANKING OF PASTORS' RESPONSES TO  
MOTIVATIONAL FACTORS IN MINISTRY

Motivational Factors	Relative Rank
The constraining love of Christ	10
Experiencing self-fulfillment	9
Having "ownership" in church goals	7
The expectations of the congregation/s	6
Having "ownership" in conference goals	5
Pulling your weight for the sake of the team	4
The expectations of conference leaders	4
The performance appraisal system	3

NOTE: This table indicates the relative rank of each factor with the rest--calculated on a scale ranging from 1-10.

Some other indirect motivational factors in ministry may be discerned as we turn now to attitudinal considerations in MBO.

#### Attitudinal Considerations

In this section we look at the effect MBO might have had on pastors in their relation to conference leaders, to their task at hand as professionals, and to MBO as a leadership methodology.

The relative ranking relationships of the factors listed in table 10 indicate that interpersonal relationships between pastors

and conference leaders were generally strengthened and features as the highest ranking criterion of those that could be selected in this category.

TABLE 10  
RELATIVE RANKING OF SOME ATTITUDINAL EFFECTS  
OF MBO ON PASTORS TOWARD CONFERENCE LEADERS

Attitudinal Effects	Relative Rank
Improved interpersonal relationships	10
Departmental directors are helpful resource people	9
Decreased felt threat	8
Felt pressure for greater results	6

NOTE: This table is designed to indicate the relative rank of each item to each other--calculated on a scale ranging from 1-10.

Earlier reference was made to the fact that departmental directors are generally regarded as helpful resource people. This is reflected in table 10. It may be accounted for to some extent by the new light in which departmental directors are viewed by themselves as well as others. The departmental director is seen as a consultant, an advisor, a stimulator, a research person, and evaluator. He is also moving away from the compartmentalization of his activities toward a more purposeful integration of his activities with the work of other departments. He is becoming more concerned about learning new skills in teaching techniques and methods that will aid in accomplishing the tasks of his department. His new orientation is now focused on training, research, and people development rather than program development.

What are pastors' responses to the effect of MBO on their actual ministry? The factors that were available for their selection in this category are listed in table 11. It may be noted that

TABLE 11  
RELATIVE RANKING OF SOME ATTITUDINAL EFFECTS OF  
MBO ON PASTORS TOWARD THEIR TASK

Effects of MBO on Pastor's Work	Relative Rank
Simplified the pastor's work <sup>a</sup>	10
Provided a helpful approach to church administration	9
Aroused an awareness of professional needs	8
Forced a clarification and expression of the church's mission	8
Made church administration more enjoyable	7
Aroused a desire for further training	7
Created a climate for personal and professional growth	7
Helped pastors to improve the spiritual life of church/es	6
Brought self-fulfillment in Christian ministry	5
Boosted morale	4

NOTE: This table is designed to indicate the relative rank of each item to each other--calculated on a scale ranging from 1-10.

<sup>a</sup>For the purpose of ranking, the original question--"Complicated my work"--was treated as if it read "simplified my work," and the results of the original question were laterally inverted to correspond to the positively framed question.

the three highest ranked factors are all closely related to the professional task of the minister. It would therefore appear that MBO is regarded as a helpful methodology in that it also provides the pastor with an infrastructure for purposeful ministry. In this sense it simplifies the pastor's work. Moreover, as objectives are

selected that aim at the accomplishment of specific activities, MBO has an inherent diagnostic value in that it brings to light what professional preparation is required to realize those objectives.

Viewed as a methodology, MBO therefore has more inherent value for professional rather than the spiritual development of churches. As a methodology we cannot expect too much of it as a morale booster or a promoter of self-fulfillment in Christian ministry. As table 9 indicates, self-fulfillment in Christian ministry generally ranks high in motivational value. Table 11 seems to indicate that self-fulfillment is not dependent on MBO as a methodology.

Because of the felt need for professional development that is sparked by MBO, WICSDA fortunately has a policy that provides for the continuing education of its ministry. Pastors may, upon committee approval, attend intensive courses that are offered at the SDA Theological Seminary, leading to the completion of the Master of Divinity or Doctor of Ministry degrees. One pastor has already completed the doctoral program and two others are currently attending intensives whenever they are scheduled. The professional training program in WICSDA could be extended, however, for the benefit of those who may not pursue studies leading to a degree, by internally developing and conducting at regular intervals a systematically planned continuing-education program. The curriculum should be determined by local needs. Seminar sessions lasting several days could be convened when instructors from elsewhere as well as within the conference could be asked to lead out. Such a development is recommended for further study.

For some insights by the pastors on their attitude toward MBO as such, the reader is referred to appendix C, Exhibits C-3 and C-4. These exhibits carry the pastors' comments on what they liked best about MBO as well as what they liked least. A summary of the generally agreed-upon comments regarding what is least liked about MBO would appear to be: The relatively long time required to get the methodology functioning; the increased paper work; the ceaseless vigilance that their work required to keep it in harmony with MBO principles of leadership; the potential of MBO to degenerate into simply another "program"; and the frustrations arising from failure to direct and monitor MBO in terms of its requirements in multi-church districts.

There is a mentality amongst Seventh-day Adventists that enquires of any innovation made in the church--"Will it produce results?" This is our next consideration.

#### The Results of MBO

When asking the question "Does MBO produce results?" we will have to clarify what is meant by results. If the experience of secular management regarding the time required for the installation and successful operation of MBO is taken seriously, then it may be premature to expect unusual gains in WICSDA to date. The MBO approach has been in use only since 1976. However, an upswing may be expected from now on. More appropriate questions that probably should be asked are: What has the pattern of growth been in WICSDA while MBO has been in the process of becoming established? Has effectiveness declined in any way? These questions may be answered only in part by

looking at some quantitative criteria by which results may be measured.

At the Wisconsin Conference triennial session held on April 6, 1980, the conference president reported that 673 baptisms were recorded for the 1974-1976 period, whereas for the triennium of 1977-1979, 959 baptisms were reported. The net increase of membership during this period was 501. During 1979 the conference experienced the greatest number of baptisms in its history. Appendix H, Exhibit H-1 is a growth summary reflecting the trends in membership growth and baptisms.

Table 12 provides us with a summary of Tithes and Offerings received during the 1977-1979 triennium. Again the pattern is one of growth. To what extent MBO may be responsible for this trend would be very difficult to determine. More time would be required to make a comparative study of quantitative growth patterns during a pre-MBO period and MBO period. Such a study may be meaningful if the

TABLE 12  
TITHES AND OFFERINGS

Funds	Dollar Amount Received		
	1977	1978	1979
Tithe	\$ 2,027,142	2,161,236	2,386,121
Total world mission offerings	\$ 239,268	233,324	252,972
Other offerings	\$ 132,508	135,074	141,066

SOURCE: These figures were extracted from the Financial Report presented at the triennial session of the Wisconsin Conference of SDAs, held April 6, 1980, at Columbus, Wisconsin.

comparisons could be made not only for certain periods but also among conferences--two, for instance, that are administered on MBO and two that are not.

We conclude from the available data covering the period of this study that, according to the criteria that have been traditionally held as important to measure quantitative results in a conference, WICSDA indicates a growth pattern that has improved year by year.

Gratifying as these quantitative results are, they may not be regarded as necessarily the most important benefit of MBO. In response to the question about the extent to which MBO helped them to achieve quantitative and qualitative results, the pastors ranked these two categories clearly in favor of the qualitative dimension (table 13). The question that arises then is, About what qualitative dimensions are we talking? These have not been specifically identified, but there could be several.

The additional effects of MBO on pastors toward their task (table 11) have already been referred to. We learned that the

TABLE 13  
RELATIVE RANKING OF RESULTS ACHIEVED

Categories of Results Achieved	Relative Rank
Qualitative	10
Quantitative	7

NOTE: This table is designed to indicate the relative ranking of each item to each other--calculated on a scale ranging from 1-10.

highest ranking factors were related to professional considerations, which suggest that ministers have discovered a methodology whereby their leadership strategy and skills are being improved. An important implication of their improved leadership insights and abilities is that the president has come closer to the pastor, and the pastor closer to his people. The leadership posture is not autocratic. Decision making is not unilateral. On the contrary, MBO insists on a leadership style and church structure that invites participation, negotiation, and shared decision making between conference leaders and pastors, pastors and church members. This is a qualitative reality that the church has been seeking for decades. Many years ago Ellen G. White wrote: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."<sup>1</sup> She cites the apostle Paul as a good example of one who promoted the cooperation of ministers and laymen for the advancement of the work. He often met with companies of men and women to take "counsel with them as to the best methods of giving to others the light of gospel truth."<sup>2</sup> As a leadership methodology, MBO has brought us back to this Pauline model of negotiated church leadership. It has also brought us to a bridge that can span the chasm between pastors and their lay colleagues which has existed in the church for too long. These effects have been felt in WICSDA by

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<sup>1</sup>Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1936), p. 352.

<sup>2</sup>White, Acts of the Apostles, p. 262. (Emphasis supplied.)



conference leaders, pastors, and laity.<sup>1</sup> In this sense, MBO is achieving a qualitative result that has tremendous potential for an accelerated church-growth pattern in the future. The criticism that MBO as applied in a conference situation has only yielded negligible results is therefore unjustified and unfair as a generalization. Positive results have been reported in Wisconsin while MBO has been followed as an approach to conference administration. These results are both quantitative and qualitative. Some theological foundations that support this approach to leadership are discussed in the next chapter.

### An Overall Evaluation

In harmony with the task of this study we shall address this concluding section to the pragmatic and theological feasibility of an application of MBO to conference administration.

#### Its Pragmatic Feasibility

In relation to the principles of MBO theory as discussed in chapter 2, it may be stated that these have been followed with care and adroitly applied to the local situation. Certain features that may be strengthened have been referred to during the course of discussion. The quantitative results that have been yielded indicate an upward trend. The qualitative benefits of MBO are already becoming apparent as a new structure is created for closer teamwork by

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<sup>1</sup>In interviews with R. L. Dale, Wisconsin Conference president, personal expressions of appreciation by laymen regarding the dismantling of the dichotomy between pastors and laity, and conference and churches have been related.

pastors and church members. Pastors feel better equipped to handle their task. Management by objectives has been accepted as an innovative, purposeful, and altogether feasible approach to both conference and church administration. How does it fare in regard to theological feasibility?

### Its Theological Feasibility

Management by objectives in WICSDA is largely theologically motivated by the SDA concern for mission. This is a very commendable emphasis when so many concerns in the church today are of a somewhat introspective nature. We need introspection but not to the detriment of mission. The mission statement therefore is very important and the theological raison d'être of the church.

The Wisconsin model teaches us that the mission of the church may be broadly conceived as having outreach and inreach (internal) ministries. Both of these dimensions of ministry should and can be reflected in stated, workable objectives. Therefore MBO may be a theologically feasible approach to conference and church administration. In chapter 4 we investigate some of the broad theological foundations on which Christian leadership was founded in the New Testament and extrapolate their relevance to MBO. Chapter 5 seeks to establish a theological methodology by means of the development of some ecclesiological models that can begin to inform us how objectives may be theologically determined and tested while being selected in harmony with the MBO process.

We believe that MBO in WICSDA may be generally strengthened

as study is given to some matters which have been referred to during the course of the foregoing discussion.

#### Recommendations for Further Study

The most important recommendations for further study may be summarized as follows:

1. The facilitation of lay involvement in all areas of ministry, including goal-setting and decision making processes could always be improved.

2. The measure of role conflict in pastors as a result of conference versus the congregational expectations of pastors' performance should be assessed and steps taken to reduce such role conflict or to keep it to a minimum.

3. Selection criteria to be applied when future conference leaders are selected in order to assess their compatibility with the current MBO climate that has been established in WICSDA should be formulated.

4. Improved measurability criteria for objectives that are of a subjective nature should be developed.<sup>1</sup>

5. The deliberate development of continuing education or an in-service training program that addresses professional needs that are highlighted by the MBO-performance appraisal and evaluation systems would improve the professional competency of all pastors.

6. A critical analysis of pastors' comments on the least liked features of MBO<sup>2</sup> should be made so that steps may be taken to reduce their dislikes.

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<sup>1</sup>Cf. p. 66.

<sup>2</sup>See appendix C, Exhibit C-4, also p. 77.

Having dealt mainly so far with the theoretical and pragmatic dimensions of MBO in a conference situation, we turn now to our next chapter for a discussion of some theological foundations of Christian leadership and extrapolations that may be made that would be instructive to MBO.

CHAPTER IV  
SOME NEW TESTAMENT PERSPECTIVES ON LEADERSHIP  
THAT RELATE TO MANAGEMENT BY OBJECTIVES

Chapter 2 concluded with the observation that MBO is characterized by a balanced interplay of leadership dynamics embracing missional intentionality, responsible democracy, and accountability. An understanding of these dynamics of leadership also depends on a Christian view of leadership authority. Our investigation of MBO in the Wisconsin conference in chapter 3 generally supports the same ideas that are discussed in chapter 2. Some theological reflection on the leadership dynamics that are brought to our attention in both of these chapters now deserves our consideration. In such a reflection, whatever extrapolations regarding leadership may be made from the New Testament, should they be relevant to MBO, will have to be normative for a church-related application of MBO.

Missional Intentionality

In trying to describe intentionality within the church one has to begin with the notion of purposefulness that has its beginnings with God. It starts with the Genesis account of creation and finds a particularly high point of expression with the words: "Let us make man in our image, after our likeness." This divine intent together with all that is recorded in the Genesis account of how it

was manifested is an expression of infinite love.<sup>1</sup> Intentionality or purposefulness, therefore, begins in love and seeks the expression of love. Sin, as a subsequent phenomenon, has not so much thwarted the expression of God's love as intensified His desire to cause it to prevail through His Church.

This divine purpose is characterized in Scripture by what Stephen Charles Mott describes as both disordering and ordering processes.<sup>2</sup> For instance,

In the Old Testament Yahweh is prominent in the liberation from Egypt, a disordering event. But with the same event he imposes a covenant upon the people he has set free. This covenant is a comprehensive ordering of life under God.

God's ordering is seen in that the goal of redemption is the reconciliation of all creation to himself (Col 1:20). By looking at the ultimate ordering effect of redemption, we can perceive the spiritual nature of the processes of ordering in the present. God's redeeming work is described as the breaking into history of the reign of God, a highly ordering concept; yet his reign is present through his Spirit (Matt 12:28), which we too often view as an image of freedom and disorder.<sup>3</sup>

Paul helps us to clarify this tension between freedom and order. In 1 Corinthians he tells us how he was forced to confront a group of spiritual enthusiasts who irresponsibly set the freedom of their spiritual experiences over against order within the church. He makes it clear to them that God is not "the author of confusion."<sup>4</sup> If the church lives spiritually, it will be in order. He then concludes his discussion of the relation of order and spiritual life

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<sup>1</sup>Ellen G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1890), p. 33.

<sup>2</sup>Stephen Charles Mott, "Intentional Ministry as Gift of the Spirit," in Creating An Intentional Ministry, ed. John E. Biersdorf (Nashville: Abingdon, 1976), p. 220.

<sup>3</sup>Ibid.      <sup>4</sup>1 Cor 14:33.

with the injunction that "all things are to be done decently and in order."<sup>1</sup> Thus in the early church, despite its spontaneous and charismatic character, there are definite regulations of a juridical character pertaining to such matters as marriage,<sup>2</sup> support of Christian workers,<sup>3</sup> and treatment of grievances.<sup>4</sup>

Mott also points out that "Paul's conception of order is an order which comes from within the spiritual life of the church rather than one which is imposed from without."<sup>5</sup> It is accomplished by the Spirit through the interactions of charismatic leaders. The gifts of the Spirit makes provision for leadership that is not conceived of as offices but as roles that rest on the recognition that they are gifts given by the Spirit.<sup>6</sup> The purpose of these gifts is that they might enable and equip one to participate in God's purpose for the world. That purpose is the call "unto the fellowship of his Son Jesus Christ our Lord."<sup>7</sup> The call to the ministry is a specific expression of that call, and purposefulness in ministry bespeaks one's awareness of the uniqueness of this Christian vocation. Purposefulness in ministry keeps one anchored to the supreme object of one's Christian vocation, namely, cooperation with God in the reconciliation of all creation to himself.<sup>8</sup> It also has the additional advantage of emancipating the Christian leader to make bold, long-range plans rather than having his career submerged in the solving of

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<sup>1</sup>1 Cor 14:40.      <sup>2</sup>Eph 5:22f; Matt 19:3-10; 1 Cor 7:1-16.

<sup>3</sup>1 Cor 9:1-14.      <sup>4</sup>1 Cor 6:1-11; Matt 18:15-20.

<sup>5</sup>Mott, p. 221.      <sup>6</sup>1 Cor 12:4-11.      <sup>7</sup>1 Cor 1:9.

<sup>8</sup>2 Cor 5:18-20.

immediate problems. It provides one with a vocational image that gives coherence and direction to one's professional tasks. Moreover,

It is a rational reflection upon the calling and gifts of God in one's own life and a formulation of the goals which will carry them out. Intentionality gives content and purpose to ministry so that the pastor in his or her negotiations and enabling is more than a process director. It also means that the pastor is rational not only in his or her teaching ministry but in any activity which has to do with ordering the life of the Spirit.<sup>1</sup>

The rationality here suggested presupposes love as an ordering principle. Paul repeatedly pleads for love as the true organizing force in the community: "Let all that you do be done with love."<sup>2</sup> It is only love which puts even the most spectacular gifts of the Spirit into a meaningful place.<sup>3</sup>

The challenge that the notion of intentionality presents to the church leader stands in relation to the extent of his leadership sphere. If the pastor of a local congregation thinks his task is exacting as he applies his leadership gifts to the coordinative function of all the gifts represented in his congregation, then the task of a conference president who attempts a similar coordinative role on a wider front is even more formidable. The temptation is to capitulate in favor of some kind of strong uni-lateral leadership assertiveness rather than to be concerned about intentionality which is developed in a spirit of mutual love and which will reflect the hopes, concerns, and callings to special ministries of all representing the

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<sup>1</sup>Mott, p. 228.      <sup>2</sup>1 Cor 16:14 NKJV.

<sup>3</sup>1 Cor 13:1-3 NKJV.



church, whether local congregation or conference. It should never be forgotten that

since God spreads his voice and gifts across the congregation [or conference], there is the constant probability that through negotiation the congregation [or conference] can help us see matters in our intentionality, or in our ideas of carrying out our intentionality, which arise from us rather than from God. Negotiation is a process of finding God's specific will as it lies somewhere in the tension between reliance on the direction that we have heard individually and the community challenge and enhancement of that vision.<sup>1</sup>

As has been pointed out in chapter 2,<sup>2</sup> negotiated intentionality is what lies at the heart of MBO if it is to be applied successfully at all in conference (or congregational) administration. The importance of negotiation as a leadership posture should become clearer as we turn to an investigation of the New Testament understanding of leadership authority.

### Authority

There ought to be no room in the church for the kind of authoritarianism which amounts to a demand for an attitude of unconditional submissiveness and an uncritical recognition of its claims or exercise. The idea of authority in the New Testament that is pertinent to this study is conveyed in the word exousia. It is used only with reference to people and implies both freedom and service. In The Freedom of a Christian Luther put it as follows: "A Christian is a perfectly free lord of all, subject to none. A Christian is a

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<sup>1</sup>Mott, p. 232.

<sup>2</sup>See p. 49.

perfectly dutiful servant of all, subject to all."<sup>1</sup> Betz points out that

In practice, however, this theoretically unrestricted freedom is governed by consideration of what is helpful to other individual Christians and the congregation as a whole . . . . Since God's eschatological work has not yet been consummated either in individual Christians or in the structures of the world, it is important that people should be sensible, and take into account both their own Christian lives, still bound to "the flesh of the old Adam", and also the conscience of weaker brothers (1 Cor 10:28, 31ff.), and not plunge into unbridled freedom . . . .<sup>2</sup>

This suggests that authority in the church should be rooted in the soil of a community conceived of in terms of brotherhood, collegiality, and dialogue,<sup>3</sup> and would be most successfully achieved as long as it remains founded on Jesus Christ.

#### The Source of Authority

All ministry derives its authority from Jesus Christ.<sup>4</sup> The New Testament portrays him as the only officebearer in the real sense. There is hardly any description of ministry that is not used,

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<sup>1</sup>Colin Brown, ed., The New International Dictionary of New Testament Theology, 3 vols. (Exeter: The Paternoster Press, 1975), s.v. "Might," "Authority," "Throne," by O. Betz. 1:601-611. Quoting Luther's Works, ed. H. T. Lehman, 31, 1957, 344.

<sup>2</sup>Ibid.

<sup>3</sup>Karl Lehman, "On the Dogmatic Justification for a Process of Democratization in the Church," in Democratization of the Church, ed. Alois Muller (New York: Herder and Herder, 1971), p. 80.

<sup>4</sup>Matt 10:40; Luke 10:13-16; John 15:26, 27; 20:21; Acts 1:24; 8:26f.; 9:15, 17; 10:20; 2 Cor 5:19; Rev 1-3.

on occasion, of Jesus Christ.<sup>1</sup> He is "servant",<sup>2</sup> "deacon",<sup>3</sup> "apostle",<sup>4</sup> "teacher",<sup>5</sup> "bishop and shepherd".<sup>6</sup> Not only does the service of Jesus Christ form the basis of all ministry,<sup>7</sup> but he is its real and only rightful bearer.<sup>8</sup> In the church, then, there is really only one single authority--that of Jesus Christ himself (or alternatively, of God or the Holy Spirit)--only a Christocracy, in which the church as a whole is allowed to share.<sup>9</sup> The lordship of Jesus Christ is the church's source of power that legitimizes spiritual demands. Christians present him as the claim of God upon each life and the gift of God to every life.<sup>10</sup>

This understanding of authority also gives special validation to the idea of intentionality as discussed earlier involving

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<sup>1</sup>Eduard Schweizer, Church Order in the New Testament, trans. Frank Clark (Naperville, Illinois: Alec R. Allenson, Inc., 1961), p. 189.

<sup>2</sup>Phil 2:7; Matt 12:18; Acts 3:13, 26; 4:27, 30.

<sup>3</sup>Rom 15:8; cf. Luke 22:27.

<sup>4</sup>Heb 3:1; cf. Mark 9:37; Luke 10:16; John 3:34.

<sup>5</sup>Matt 23:8; John 13:13; cf. Matt 7:29.

<sup>6</sup>1 Peter 2:25; 5:4; Heb 13:20.

<sup>7</sup>Luke 22:26f.; Mark 10:43-45; John 17:18.

<sup>8</sup>Matt 23:8; John 13:13; Heb 13:20; 1 Peter 5:4, 2.

<sup>9</sup>Schweizer, p. 190. The reader is also referred to Oscar Cullmann, The Christology of the New Testament, revised edition (Philadelphia: The Westminster Press, 1963), for a comprehensive treatise on the Christological titles of Jesus, especially part three--"The Christological Titles which Refer to the Present Work of Jesus".

<sup>10</sup>Samuel Southard, Pastoral Authority in Personal Relationships (Nashville: Abingdon Press, 1969), p. 12.

cooperation with God in the reconciliation of all creation to himself.<sup>1</sup> Lehman points out that

Recent exegesis of 2 Corinthians 5:18-20 shows that the "ministry of reconciliation" as such springs directly from the death of the Lord on behalf of all and from his resurrection. Since, therefore, it is the will of Jesus Christ himself that this ministry shall be part of his own authority, it follows that whatever human influences may have been brought to bear on the precise form it has assumed, this ministry, as belonging intrinsically to the authority of Jesus Christ himself, did not derive primarily from any human initiative.<sup>2</sup>

Not only the source of authority but also a demonstration of its nature and how it should be exercised are found in Jesus Christ.

#### The Nature of Authority

The nature of authority in the church is also defined by our Lord. He deliberately turned his back on all the ideas of power held in the world and proposed something new: servanthood. Some church leaders may find this to be an uncomfortable idea. Some are even unable to live up to it. It seems to violate the basic nature of leadership. How can one pull people together and move them into action without the trappings of power, as "power" is usually understood? The fact is that Jesus was able to give this kind of leadership! Adams observes in this regard that while

the towel is not ordinarily thought of as a tool of leadership, . . . in the hands of Jesus it was. The cross was the last place on earth that anyone would look for a leader, but Jesus changed that.

Our Lord insists that faithfulness to his intention must be at the heart of all that a Christian does, and this includes

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<sup>1</sup>1 Cor 1:20.

<sup>2</sup>Karl Lehman, p. 78.

the leadership functions. To the extent that self-glorification or self-aggrandizement or any other goal--however amiable--is part of the motivation of a leader, the assumption of responsibility falls short of leadership in the Christian sense. It is something less than service (ministry).<sup>1</sup>

The apparent enigma of 'power' and servanthood that emerges from Christ's own ministry in this world is helpfully clarified by Karl Barth when he suggests that Christ

is the Lord [requiring obedience] as He is first the servant of God and all others . . . . It is not the case that He rules and at the same time serves, or serves and at the same time rules. It is as He serves that He rules.<sup>2</sup>

It is also instructive to note that by way of another metaphor, and as Minear points out,

the kingly power of Jesus is always congruous with his function as shepherd, . . . [and] when a writer mentioned the leaders of the church as shepherds, the norm of their office was the behavior of the Good Shepherd.<sup>3</sup>

Paul no doubt understood and ordered his ministry in keeping with this servanthood motif. Even his authority as an apostle is rooted in this notion: "for the seal of mine apostleship are ye in the Lord . . . . For though I preach the gospel, I have nothing to glory of . . . [but] that I might be a partaker thereof with you."<sup>4</sup> (Italics mine.) His solidarity with those to whom he ministered was

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<sup>1</sup>Arthur Merrihew Adams, Effective Leadership for Today's Church (Philadelphia: The Westminster Press, 1978), pp. 38, 39.

<sup>2</sup>Karl Barth, "The Law of Service," in Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), p. 707.

<sup>3</sup>Paul S. Minear, Images of the Church in the New Testament (Philadelphia: The Westminster Press, 1960), pp. 86, 87.

<sup>4</sup>1 Cor 9:2, 16, 23.

an important quality of his spiritual leadership. He exercised his authority "not to gain submission to his lordship over the churches, but to seek fellowship with them."<sup>1</sup>

The superior-subordinate relationship often characteristic of secular organizations is neither commanded nor allowed by New Testament guidelines for church leaders. Even the use of presbyteros and episkopos signify a collegiate form of church leadership. They are titles of honor for members of a body which cares for the members and the life of the church.<sup>2</sup> They are bearers and deliverers of the apostolic tradition. This would mean not an office-holder in the institutional sense, but rather a man valued and widely respected in the churches of the day, in a similar way to the early prophets and teachers. His authority would lie solely in the importance of what he said, in the power of truth and of the Spirit.<sup>3</sup> In the case of kybernēsis (administrator), as used only in 1 Cor 12:28, it would appear as though the word is a term for a mediating function of keeping order within the whole life of the church. Kybernētēs which occurs only in Acts 27:11 and Rev 18:17 is used in the sense of helmsman.<sup>4</sup>

Without denying the legitimacy of a leadership "office" in

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<sup>1</sup>George Eldon Ladd, A Theology of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1974), p. 2.

<sup>2</sup>1 Tim 5:17, 19; Titus 1:5-9.

<sup>3</sup>Brown, ed., The New International Dictionary of New Testament Theology, s.v. "Bishop, Presbyter, Elder," by L. Coenen. 1: 188-201.

<sup>4</sup>Ibid.

the early church, there is, with a few exceptions, only one word that describes the nature of such a leadership function: diakonia.<sup>1</sup> It is a word which never includes association with a particular dignity or a position carrying with it unilateral rights and powers.<sup>2</sup> It rather bears testimony to God's action in Jesus who revealed himself as God in lowliness, implying for the church that through being itself prepared to be lowly, it must become "separated from the world, to which indeed all kinds of ceremonial associations with imposing dignitaries belong."<sup>3</sup> This implicit renunciation of titles, honors and, offices testifies to the church's identification with Christ in his ministry in contrast with any secular order.

The word "office," properly qualified and arising out of the servanthood motif, does not have to be equated with "officialdom." In fact, servanthood can accommodate any "office" if it is understood in the sense of being a ministry. In recognition of what diakonia implies for the church and its ministry, Hans Küng points out that for Paul, the concept of charism<sup>4</sup> is even more inclusive than diakonia because it

describes with theological precision all the services and functions in the Church. The charism cannot be subsumed under the heading of ecclesiastical office, but all church offices can be subsumed under the charism.<sup>5</sup> (*Italics mine.*)

We may so far conclude our discussion on authority by saying that this more inclusive understanding of servanthood which stands

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<sup>1</sup>Schweizer, p. 174.    <sup>2</sup>Ibid.    <sup>3</sup>Ibid., p. 173.

<sup>4</sup>Rom 12:6-8.

<sup>5</sup>Hans Küng, The Church (Garden City, New York: Doubleday and Company, Inc., Image Books, 1976), p. 245.

in line with the authority of Christ as the "master-servant," but also the ideal charismatic, is the standard the church has to test again and again any charism or ministry, office or structural provision, for which it may have opened the way to function,

to see whether certain tendencies latent in them are becoming too strong and beginning to predominate--tendencies which they carry with them from their independent usage in secular contexts (e.g., dominion, self-assertion, power, authority), but which, according to the New Testament, are not admissible in this form in the exercise of Christian ministry.<sup>1</sup>

In relation to the foregoing, an inquiry as to whether MBO in church administration may be applied in a spirit of servanthood is a question that now deserves some comment. In so doing we naturally sharpen the focus on the management notion of this leadership approach, which is regarded by Dale McConkey as the "key word" of the whole concept. It is "management" and not "objectives," he claims, that determines the effectiveness of MBO.<sup>2</sup>

A great deal depends on one's understanding of the word "management." A careful examination of its meaning according to Webster's Dictionary, indicates two subtle shades of meaning.<sup>3</sup> Under both "manage" and "management" the one shade of meaning is represented by such notions as "to control and direct," "to render and keep one submissive," "to wield with address," "to work upon," "manipulate," "to bring about by contriving." Such an understanding

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<sup>1</sup>Lehman, p. 76.

<sup>2</sup>Dale McConkey, MBO for Nonprofit Organizations, p. 32.

<sup>3</sup>Webster's New International Dictionary of the English Language, 2nd ed., unabridged, (1961), s.v. "manage," "management."



of "management" clearly has to be rejected as incompatible with the spirit of servanthood as demonstrated by Christ. A more compatible meaning of management with the idea of servanthood could be suggested by another shade of meaning which is rendered by "control and direct," provided this meaning is understood in the light of a helpful qualification which quotes Gamaliel Bradford as saying: "The devoted woman always intent on managing the affairs of those she loves." Other definitions in this second category include "to treat with care--to husband," "to get on or along," "tact," "negotiation" (interesting!), "consideration."

It will be asserted here that on the basis of representative literature consulted on MBO, all management theorists clearly come out in support of the latter set of definitions of management in MBO. In fact, McConkey points out that

The more successful approaches have been those in which management can be characterized by a balanced, participative style, one that encourages maximum participation while discouraging permissiveness. For obvious reasons, MBO will be least successful with an autocratic management. While MBO can achieve some measure of success in a bureaucratic atmosphere, its effectiveness will be greatly decreased by the excess of red tape, controls, and procedures.<sup>1</sup>

One cannot help but sense a compatibility of MBO, if practised according to the tenets of the above description of leadership, with the Biblical norm of servanthood. The ideal of the secular model, however, does not necessarily guarantee an application of servanthood as leadership style. Not that an application of MBO in church administration, according to the servanthood model, can

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<sup>1</sup>McConkey, p. 22.

be guaranteed either. But, it would seem imperative, in order to reasonably safeguard the church from drifting into an application of the secular model of MBO, that the church squarely take its theological position with the servanthood model. The danger will always exist that some of the former shades of the more generally understood meaning of the word "management" as outlined above can overtake the latter. For that reason it is also suggested that manipulative and autocratic leadership styles that may persist in the church even where so-called MBO is in vogue, would be discouraged if management by objectives would rather be regarded as ministry by objectives. Such a modification would certainly be a more desirable reflection of the theological paradigm of servanthood that is commended in Scripture.

Another significant motivation for the designation of ministry by objectives as compared to management by objectives is that ministry connotes a closer tie with the Biblical qualifications of authority which we now need to consider.

#### The Qualification of Authority

The authoritative and historical event of his baptism initiated our Lord into his ministry, which led him to the cross and resurrection.

#### Baptism

The baptism of Jesus was consecration to his vocation as the Messiah and anticipated, so to speak, his entire life from that moment on to his death, resurrection, and exaltation. Similarly,

through our baptism Christ incorporates us and ordains us for participation in his ministry.<sup>1</sup> According to this understanding of baptism, to be baptized means immediately to be called to the life of a servant.

But it is also significant to note that in the only two passages in which Jesus spoke about his baptism, he related it to his suffering.<sup>2</sup> For him baptism was the beginning of the way to the cross, but also the Christian way to victory. Christ the servant became the High Priest, offering himself as the victim and thus becoming the victor. This is the pattern which characterizes also the church and gives depth to its ministry. There is a cheap "ministry" or "service" in which one serves without being spent. Service then becomes self-justification and self-glorification. However, in the Bible, service is always costly. It includes suffering, self-giving, and sacrifice. To the extent that one is prepared to be spent one is also endowed with the authority of Christ to minister as he ministered.

Identification with Christ in his baptism and subsequent suffering entitles the church to partake in the apostolic succession, to share in the one apostolic mission, and to engage in the

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<sup>1</sup>Ray S. Anderson, ed., Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), p. 432, quoting Faith and Order Report on "The Meaning of Baptism," in One Lord, One Baptism (London: S.C.M. Press, 1960), pp. 53ff.

<sup>2</sup>Mark 10:38; Luke 12:50.

ministry of the gospel.<sup>1</sup> Such an understanding of apostolic succession has far-reaching implications for a rediscovery of the role of the laity as a universal priesthood. Understood in this way, baptism installs every member in the church on an equal basis for ministry. A question that may be raised in the light of such an understanding is--how do we then account for an orderly administration of the church if all are equal sharers in the authority with which Christ has invested the church? The question demands both a theological and administrative answer. The theological dimension shall be addressed first.

### Ordination

Theologically, baptism may be understood as "ordination into the apostolic, charismatic and sacrificial ministry of the church."<sup>2</sup> The basic ordination of baptism does not, however, exclude subsequent ordinations for special tasks. It is indeed possible and necessary to distinguish within the universal priesthood of all believers those persons who have been "set apart" through ordination for a special task. In the SDA community such ordination is confined to the tasks of the gospel minister (pastor, evangelists, Bible teacher, and administrator), the local church elder, and the deacon. The term "set apart" (aphorizein) is one of several biblical terms used for

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<sup>1</sup>Report on Christ and the Church, by World Council of Churches, 1963; "Faith and Order Paper," No. 38, quoted by Ray S. Anderson in Theological Foundations For Ministry, p. 441.

<sup>2</sup>Fourth World Conference on Faith and Order, The Redemptive Work of Christ and the Ministry of his Church (Montreal, n.p. July 1963), quoted in Ray S. Anderson, ed., Theological Foundations For Ministry, p. 430.

designating the action by which God singles out something or somebody for a definite purpose.<sup>1</sup> This purpose may be a special ministry or task. Regarding Paul we read, for instance, "a servant of Jesus Christ, called to be an apostle, separated [or called] unto the gospel of God."<sup>2</sup> It should be pointed out, however, that it is not so much a setting apart from as a setting apart within or for, because

There are no set apart, ordained, apostolic, charismatic and sacrificial ministers within a people which would not share all these attributes and functions. There are only set apart ministers within a set apart people, specially ordained ministers within the people which has received the general ordination of baptism, special apostolic and charismatic ministries within the apostolic-charismatic church and special-<sup>3</sup> sacrificial functions within the sacrificial people.

Ministers of the church are therefore wrongly set over above the people. They may lead, have oversight, and exhort as part of their genuine function, but this never means to "lord over" or to set the pattern for all ministry in the church. It is quite significant to note that

the New Testament writers never created and used the term "hypertage". On the contrary, they introduced the term "hypotage", mutual submission. However, popular misconceptions of special ordination tend to make ministers the accepted Christian type: "They serve the Lord full-time!" "They

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<sup>1</sup>Together with "aphorizein" other terms in this connection that may be studied are, to call ("kalein"), to choose ("eklegesthai"), to appoint ("tassein"), to entrust ("pisteuein"), to lay on hands ("cheirotonein"). For a fuller discussion of how these terms are used in Scripture, see Anderson, Theological Foundations for Ministry, pp. 435-437.

<sup>2</sup>Rom 1:1. See also Gal 1:16 as an example of the use of aphorizein (set apart, separated) as well as kalein (to call).

<sup>3</sup>Anderson, p. 437.

are God's men!" [His "workers!"] This has led to a subtle clericalization not only of the church but of theology, of the concepts of mission, service and unity, and even of the person of Christ.<sup>1</sup>

If we now accede to the equality of all "offices" in the church, how may we administratively accommodate such a conception in the light of our traditional practice? Wherein resides the authority of the administrator, yes, the ordained administrator?! Does not this double "qualification" of his ordination to a special task as well as his appointment to a particular office render him somewhat more authoritative than others? What is the difference between his authority and that of any other member? As we attempt to come to grips with these questions we do so by examining the relationship between authority and its proper consequences.

#### The Consequences of Authority

The question we actually have to do with at this point is that of demand. It should be sufficiently clear from the foregoing discussion, and as Barth declares, that

There can be no autonomous demanding. For the community and each of its members, legitimate demanding can be only the demanding of that which is necessary to fulfill the common requirements of service. The dignity can be only that of the burden, the claim that of the obligation and the privilege that of the fulfilment of duty.<sup>2</sup>

This does not mean, however, that ministry carried out in Jesus' name requires no obedience. Ministry and authority are certainly not mutually exclusive opposites, neither in the teaching of Jesus himself nor in his church. Schweizer makes a very

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<sup>1</sup>Anderson, p. 437.      <sup>2</sup>Barth, in Anderson, p. 708.

penetrating comment in this regard when he says that the obedience which comes in consequence of the right exercise of authority is not demanded on the ground of position or dignity, "but [is] an obedience that is given because a person is overcome by the ministry that is performed."<sup>1</sup> (Italics mine.) This concept of what commands obedience presents a challenge to all Christians, especially those in leadership of the church. It presents the challenge of excellence and efficiency harnessed under the same yoke with servanthood and humility.

Lawrence Richards draws attention to another facet of the consequence of authority over others when he states that the most compelling of all authorities is "the authority of example, the imperative of competence."<sup>2</sup> Such an authority

exists only in the context of relatively close interpersonal relationships. Only when ability and competence are demonstrated, and the evidence of competence is maintained through continued<sub>3</sub> contact, will an ability-based authority produce response.<sup>3</sup>

Samuel Southard suggests that authority for a minister also implies craftsmanship which he may have developed as a result of his training and education. "Craftsmanship" assumes more authority when it is highly respected by the group to whom the expert is responsible.<sup>3</sup>

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<sup>1</sup>Schweizer, p. 179.

<sup>2</sup>Lawrence O. Richards, Youth Ministry: Its Renewal in the Local Church (Grand Rapids, Michigan: Zondervan Publishing House, 1972), p. 125.

<sup>3</sup>Ibid., p. 126.

<sup>4</sup>Southard, Pastoral Authority in Personal Relationships, p. 12.

The church leader should be looked up to, in a sense, as a symbol of his particular church, of his entire denomination, and all of Christianity to some people. It has been said that the only glimpse of Christ some people get is in the lives of those who represent him. This principle is expressed in Scripture when Christians are described as ambassadors for Christ.<sup>1</sup> Such symbolism has to mature over a period of time:

It may take years for a church worker's life to become a worthy symbol to his people. If it does, it will probably include these religious and moral characteristics: consecration, unselfishness, sincerity, high ideas, humility, vision and faith.<sup>2</sup>

On the other hand, as soon as the church begins to identify its special nature with the power of its enthusiasm, with its moral achievement, or with its own particular type of church order, it can no longer claim to stand within the bounds of a New Testament understanding of effective authority.

Our study on authority may be summarized in the following words of Hans Küng:

Authority in the community is derived not from the holding of a certain rank, not from a special tradition, not from old age or long membership of the community, but from the performance of a ministry in the Spirit. The obedience of all is due to God, Christ, the Spirit; only a limited, and never a unilateral obedience is due to other men in the community. The consequence of the obedience of all to God, Christ and the Spirit is voluntary and mutual submission, the voluntary ministry of all voluntary obedience to the different charisms of others . . . . The whole life of the Church is a vital interaction of spiritual gifts and services;

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<sup>1</sup>2 Cor 5:20.

<sup>2</sup>A. Donald Bell, How to Get Along with People in the Church (Grand Rapids, Michigan: Zondervan Publishing House, 1960), p. 36.



order and peace are to reign in it, yet without quenching the Spirit at all.<sup>1</sup>

The administrative implications of authority that are exercised according to this summary of the servanthood model should become more clearly discernible as we turn now to a consideration of what Küng calls--

The Continuing Charismatic Structure  
of the Church

In selecting this designation<sup>2</sup> it becomes possible to accommodate a concept of church order which is sensitive to the guidance of the Spirit who works in and through all the members of the church without disregarding a proper exercise of authority while ministry is performed in a spirit of servanthood. This is, in effect, the pivot on which MBO, if rightly understood, also turns. Yet we have to recognize that we are also talking here of a rather precarious tension between church order that seeks to be informed by MBO as a management methodology, and the gift of the Spirit to the church. We are dealing with a tension between the human and the transcendent. How shall this tension be kept in a proper relationship? Richard G. Hutcheson, Jr., makes a strong plea for the

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<sup>1</sup>Küng, The Church, pp. 512, 513.

<sup>2</sup>Ibid., pp. 215-250. The term "charismatic" as used in this context, and by Hans Küng, refers to all spiritual gifts or charisms that may be encountered in the church. The notion of a "charismatic structure" of the church has reference to the kind of leadership and structure or order which characterizes the church where the same value is attached to the guidance of the Spirit in all church affairs, finding expression through the spiritual gifts of its members, as Paul, for instance, outlined in 1 Cor 12-14.

constant ascendancy of the Holy Spirit in all church affairs without decrying the value and place of management techniques in the church. Both dimensions are real, and the church rejects either at its own peril. Christians, he says, have an obligation to study management techniques, to try them, to select those that are most appropriate, to call them by their names, and to use them well.

But whenever there is doubt, the real priority of the church is not in question. Its ultimate loyalty is to the Lord of the church, and its transcendent nature is its greatest prize . . . . It is impossible to take such an understanding of the church seriously without making trust in the Holy Spirit the church's most basic organizational principle. Everything that enhances this trust and enables the Spirit thus to work through the church is valid. Everything that conflicts with it must be discarded.<sup>1</sup>

The concept of the charismatic structure of the church is precisely in keeping with this plea. It sees the church as the creation of the Spirit in which every member has received a calling to minister in a vocation (or vocations) for which the Spirit equips him with the ability to fulfill that ministry.<sup>2</sup> Then follows church order, including whatever methodology will give it the best expression. Schweizer states it as follows:

All order is an "afterwards", an attempt to follow what God has already designed. It is not because a person has been chosen as prophet or presbyter that he may exercise this or that ministry, but on the contrary, because God has given him the charism, the possibility is given to him, through the church order, of exercising it.<sup>3</sup>

While a spirit of responsible freedom in ministry is implied

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<sup>1</sup>Richard G. Hutcheson, Jr., Wheel Within the Wheel: Confronting the Management Crisis of the Pluralistic Church (Atlanta: John Knox Press), p. 243.

<sup>2</sup>1 Cor 12.      <sup>3</sup>Schweizer, p. 102.

in the "charismatic structure" of the church, it also immediately legitimizes the important function of leadership coordination. The principle always holds that all things are to be "done decently and in order."<sup>1</sup> Church leaders,

while giving thanks for the charismatic church . . . [can] look out for the varied charismata given to the church here and now. They have to help these charismata in their flourishing (instead of being afraid of them). They have to direct all charismata to service in Church and world. And as the manifoldness tends to lead to chaos they have to harmonize ("harmologizein") the charismata so that they serve in peace.<sup>2</sup>

What the church needs is an approach to leadership that will give full scope to the expressions of how the Spirit is leading every member, but which at the same time gives common direction of vision and effort, establishes team work, and harmonizes the goals of the individual with the common weal. Ideally understood as ministry by objectives, MBO may fulfill these requirements even if applied according to its broad secular intent as prescribed by its strongest proponents.

It makes the common weal the aim of every manager [or individual]. It substitutes for control from outside the stricter, more exacting and more effective control from the inside.<sup>3</sup> It motivates the manager [individual] to action not because somebody tells him to do something or talks him into doing it, but because the objective needs of his task demand it. He acts not because somebody wants him to but because he himself decides that he has to--he acts, in other words, as a free man.<sup>4</sup> (*Italics mine.*)

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<sup>1</sup>1 Cor 14:40.      <sup>2</sup>"Christ and the Church," in Anderson, p. 451.

<sup>3</sup>This is a reference to the individual's own promptings and motivations.

<sup>4</sup>Beck and Hillmar, A Practical Approach to Organization Development through MBO, pp. 86, 87.

The freedom quality that is claimed by MBO proponents as inherent in the system is what theologians and church leadership theorists are advocating as necessary and important in church structure. Ministers, in their relationship to the membership of the church must become partners in conversation and not prima donnas before an audience.<sup>1</sup>

Pleading for the democratization of the church, Lehman asks that we guard against "relegating any structure that can promote the democratization of the church, exclusively to the realm of . . . mental attitudes."<sup>2</sup> A Christian ethos and brotherliness

which remains only at the level of moralizing slogan and appeal, usually applied to one's neighbour, but which never finds expression in new forms, remains, in the deepest sense, ambiguous.

The Christian community can only succeed as a brotherhood when this goal is also given real embodiment in the systems and social interrelationships in which we live.<sup>3</sup>

Robert Worley suggests "Public Beneficence"<sup>4</sup> as one style of leadership in the church that can facilitate greater freedom of expression, and by means of which the church may corporately discover the wisdom that the Spirit wishes to lead it by. He points out that the church is not short on theological commitments and values but rather on how to realize them through its structures and life. It is therefore necessary to facilitate structures, decision-making, and communication processes through which the accumulated wisdom and

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<sup>1</sup>"Christ and the Church," in Anderson, p. 446.

<sup>2</sup>Lehman, p. 68.      <sup>3</sup>Ibid.

<sup>4</sup>Robert C. Worley, Dry Bones Breathe! (Chicago, Illinois: The Center for the Study of Church Organizational Behavior, 1978), p. 28.

motivations of the Spirit and its charismata, as distributed amongst all members, can find expression.<sup>1</sup>

Ministry by objectives, as defined in the foregoing discussion as a modification of MBO and, therefore, a more theologically precise pattern for church leadership, seems to be a Christian leadership approach that is capable of reflecting some of the most important perspectives of New Testament leadership.

### The "Danger" of Congregationalism

An understanding of a charismatic structure of the church is not to be confused with "congregationalism." Under such an order each local congregation is autonomous in all church matters. However, such a form of church order does not automatically ensure the exercise of authority according to the servanthood model in its domestic affairs. The free, yet responsible, expression of spiritual gifts in ministry may not necessarily be openly promoted or even facilitated. In fact, the congregationalist model cannot be fairly compared with the charismatic model of church structure. Because of the former's insistence on congregational autonomy, the charismatic model has to part ways theologically with the congregationalist model. The charismatic model knows no such thing as autonomy and independence because it has regard not only for individual collegiality and brotherhood within a local congregation but also for collegiality amongst a sisterhood of congregations, which is what comprises SDA conferences. It is precisely these theological norms of

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<sup>1</sup>One such approach is described on p. 28f.

interdependence and collegiality that constitute the bonding material that should prevent the SDA church, as it adopts a more charismatic structure, from being fragmented into many unintegrated parts. Our common goal to which we mutually assent as we proclaim the everlasting gospel in the matrix of prophetic disclosures regarding the end-time is a further guarantee against fragmentation.

If the objection of the danger toward "congregationalism," is also raised because some foresee a possible measure of chaos as all members assert their "authority" in the church, it should be pointed out that the church has always had the responsibility of coordination and harmonization. Such a task cannot automatically be regarded as impossible. The fear on which it is based may even be improbable.

Another objection may stem from a fear which often surfaces amongst administrators that to facilitate a charismatic structure of the church would invite inefficiency and a halting of the "program," because the laity are just not yet ready for participation in the communication and decision-making processes of the church. This objection also has to be dismissed as theologically unacceptable in that it still reflects the dichotomy of clergy and laity which is unscriptural and behind which too many have been "administering" for too long. If the laity are not now ready for shared-leadership when and how will they ever be ready? A careful reading of the account of the Jerusalem council indicates that the entire church was even then represented in the deliberations.<sup>1</sup>

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<sup>1</sup> Acts 15:2, 4, 22, 23.

Karl Lehman points out that a democratization of the church is already analogous to some very basic elements in the Christian form of life. It should therefore not be feared as potentially disruptive.

The freedom of the children of God, the universal priesthood, the imparting of the Spirit to all (charismata), the conscious holding of faith in common on the part of all believers, the basic equality of Christians, the equality of dignity attached to the name of Christian and other elements provide a basis for this fundamental structure . . . . Additional strength is imparted . . . by the fundamental reality that all are there for one another and with one another, working from the life-principle of brotherhood and brotherly love. The specific concepts of community (koinonia, communio), of collegiality and of solidarity are only the outward forms of this fundamental characteristic of the church.

### Accountability

The last component of MBO which has been singled out for theological scrutiny in this study is accountability. While accountability has its roots in the doctrine of the judgment,<sup>2</sup> there is an important difference between accountability that is subject to divine evaluation and accountability to which human beings may try to subject each other in the church.

We need to retrace our steps to a few earlier observations as we try to understand how accountability should be regarded in the church.

It was pointed out earlier that baptism may be considered as both the call and ordination into the apostolic, charismatic, and sacrificial ministry of the church.<sup>3</sup> We also noted the equality of

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<sup>1</sup>Lehman, p. 68.    <sup>2</sup>Rom 14:12.    <sup>3</sup>Cf. pp. 98-101.

the universal priesthood of believers who render unconditional obedience to God while being in voluntary and mutual submission, and even voluntary obedience, to the different charisms of others.<sup>1</sup>

To be a responsible Christian is therefore to recognize that there are no individuals in the church who are exempt from service or who are committed and engaged to serve only to a less serious degree. To be a Christian is to serve in and with the Christian community. All Christians do not have to serve equally, that is, in the same function. But they all have to serve to the same responsible extent as do others.

The body analogy used by Paul in 1 Cor 12 indicates that the church is not a collective where the individual is of no importance so that if he dropped out he could at once be replaced by someone else. In the life of the church each individual has his own necessary place, and the service of each individual is indispensable to that of the whole. No member has the authority to discharge himself from this service or even to take a partial leave of absence. Nor can he delegate his ministry to another or find a substitute. "Each one is called, with equal seriousness, to play his part, and to do so as if everything depended on him."<sup>2</sup> He also has the responsibility to serve in his own small sphere in full consideration of all the other spheres of ministry for which his own service may only have indirect significance. Each member therefore also shares equally in the responsibility of maintaining law and order in the church by upholding it through the ministry with which the Spirit has equipped

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<sup>1</sup>Cf. p. 104.

<sup>2</sup>Barth, "The Law of Service," p. 712.



him. It may even be helpful to linguistically avoid the fatal word "office" and replace it by "service"--which can be applied to all Christians. Such an approach may help to strengthen a sense of mutual accountability and responsibility on the part of all to serve, each one in his own sphere. So, accountability in service is a corporate responsibility which is due by all to all in the church.

We may then ask, How is a member brought to accountability? How should a conference president go about "appraising the performance" or "evaluating" the ministry of pastors and other "employees" in the conference? These terms seem incongruous with all that has been said regarding the servanthood model, equality of believers, and collegiality and should perhaps be discarded. The concept of servanthood, equality, collegiality, and mutual ministry needs to be extended into this sphere of administration as in all others that have gone before it. There is never a time when dialogue and negotiation can be discarded while functioning under a charismatic structure of the church.

It is precisely at the point of accountability that the church leader, endowed with the gifts of spiritual leadership and wisdom, will not enquire regarding the other's "performance" so much as to become supportive and helpful that that person's ministry may be directed more effectively. This provides a golden moment for mutual ministry. The object of authority that is brought to bear in this situation is "the shared appraisal of strengths and weaknesses which may be redirected toward wholeness or holiness."<sup>1</sup> The leader's

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<sup>1</sup>Southard, p. 30.

disposition is not one of, Well, what have you accomplished? but rather, What are your needs to which I may be able to minister so that both we and the church may be built up to God's glory? Such an approach does not necessarily rule out the functions of "exhortation" and "admonition" expressed in love.<sup>1</sup> In fact, these may sometimes be necessary, but they need not determine the whole climate of the dialogue. They may only be a few clouds in an otherwise sunny sky of positive and helpful mutual ministry.

Thus MBO, particularly when conceived of as Ministry by objectives, can reflect some of the most important New Testament perspectives of leadership--missional intentionality, negotiation, servanthood, equality of the universal priesthood, and a regard for the free but responsible ministry of every member through the gifts with which the Spirit has equipped him. And MBO, rightly applied, offers

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<sup>1</sup>The occasional need for reproof, rebuke, and exhortation, is not ruled out according to the model of church leadership that has been upheld in this study. Gal 2:11; 3:1; 2 Tim 4:1-5, give reasons for such action. It should be observed, however, that these passages deal primarily with people's attitude to the unqualified proclamation of the gospel and/or the preservation of its purity. Even then, it is to be tempered "with all longsuffering." Moreover, the doctrine of Christian stewardship also implies the notion of accountability. The treatment of the slothful servant in Christ's parable (Matt 25: 15-30) indicates that irresponsibility toward faithfulness in service is subject to decisive discipline.

Also, it cannot be disregarded that in some societies a more paternalistic, if not authoritarian posture, may usually be expected of church leaders. Such expectations, however, do not necessarily render them theologically correct. Accepting the New Testament model as most desirable, the plea is here made for a commitment to this model in all Christian societies, and where disparities between current leadership practices and the New Testament model do, in fact, exist, that by means of responsible and incremental change, the biblical pattern of leadership be emulated. It is precisely to effect change incrementally that time has to be budgeted for the successful installation of MBO as a leadership methodology affecting the total organization and its people.

us many possibilities for creativity in Christian leadership and general revitalization of the church as a whole.

## CHAPTER V

### TOWARD A SEVENTH-DAY ADVENTIST ECCLESIOLOGY AN ADMINISTRATIVE PERSPECTIVE

#### Introduction

In the second and third chapters some of the dynamics of organizational effectiveness have been investigated from a theoretical and pragmatic point of view. The question that still remains is how MBO as a management methodology, may be ecclesially perceived as capable of reflecting and expressing the nature and mission of the SDA church. As this question is addressed, some theological reflection on an SDA understanding of ecclesiology demands our attention.

Two reasons may be put forward for a development of an SDA ecclesiology in this context. The first reason is that since church leaders play such a determinative role in articulating the nature and mission of the church, that a consistent and faithful witness of the church's mission can be clearly reflected through its administrative practice where a reasonably symmetrical profile of the church has been conceptualized. A benefit to the church leader who is able to conceptualize such a profile would be that he will have an ecclesiological compass, "a guiding star" so to speak, to keep him on course. It will have the additional benefit of keeping his leadership thrust in balance. It may prevent him from falling into the

pitfall of becoming overly engaged in the pursuit of some personal or new denominational fad to the neglect of other causes that are equally, if not more, important.

A second reason is based on the assumption that church leaders are possibly becoming more conscious of "doing theology." This idea suggests that our theology should inform our administration and not the reverse. We agree with Karl Barth who laments the attitude of some churchmen who are sometimes

heard to affirm, cheerfully, and no doubt also a bit disdainfully, that theology is after all not their business. "I am not a theologian; I am an administrator!" . . . This will not do at all . . . Theology is no undertaking that can be blithely surrendered to others by anyone engaged in the ministry of God's Word. It is no hobby of some especially interested and gifted individuals. A community that is awake and conscious of its commission and task in the world will of necessity be a theologically interested community. This holds true in still greater measure for those members of the community who are especially commissioned.<sup>1</sup>

How then may an ecclesiological profile of the SDA church be developed? Where does one begin to draw the outline? Hinson is right when he suggests that "the Scriptures manifest evidences both of what, by divine intention, the church ought to be and what, by human experience, it actually is and has been."<sup>2</sup>

### The Use of Images and Models

The Scriptures abound with metaphors or images of the church.

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<sup>1</sup>Karl Barth, "The Place of Theology," in Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), p. 46.

<sup>2</sup>Hinson, The Integrity of the Church, p. 24.

Every image has its influence in determining the church's self-understanding regarding its nature and mission. Paul S. Minear makes the following significant observation regarding the idea of an image that the church may have of itself:

Its self-understanding, its inner cohesion, its esprit de corps derive from a dominant image of itself, even though that image remains inarticulately inbedded in subconscious strata. If an unauthentic image dominates its consciousness there will first be subtle signs of malaise, followed by more overt tokens of communal deterioration. If an authentic image is recognized at the verbal level but denied in practice, there will also follow sure disintegration of the ligaments of corporate life.

Dulles suggests that "religious imagery is both functional and cognitive. In order to win acceptance, the images must resonate with the experience of the faithful."<sup>2</sup>

Images are useful "tools of rhetoric"<sup>3</sup> that have a long theological history and are returning to their former prominence in the theology of our day.<sup>4</sup> In further comment on the value of images in a study of ecclesiology, Minear says:

When the contemporary church wishes to articulate its sense of an eternal origin and destiny it will do well to cultivate the image-bearing qualities of that language which it has inherited from the Bible. This cultivation requires no obsession with one image, but a new freedom in the use of many.<sup>5</sup>

Such an approach facilitates the putting together of a "significant mosaic"<sup>6</sup> of facts and conceptions regarding the church to hold it

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<sup>1</sup>Minear, Images of the Church in the New Testament, p. 24.

<sup>2</sup>Avery Dulles, Models of the Church (Garden City, New York: Doubleday and Company, Inc., 1974), pp. 18, 19.

<sup>3</sup>Minear, p. 24.      <sup>4</sup>Dulles, p. 16.      <sup>5</sup>Minear, p. 251.

<sup>6</sup>Krister Stendahl, The Root of the Vine, quoted by Minear, p. 67.

together. Attitudes and courses of action are suggested. Confidence in and devotion to the church may be intensified, making the church become what it is meant to be.

The many images of the church in the New Testament may be grouped into several clusters. In attempting such a grouping, it is helpful to recognize that

When an image is used reflectively and critically to deepen one's understanding of a reality it becomes what is today called a "model." Some models are also images--that is, those that can be readily imagined. Other models are of a more abstract nature, and are not precisely images. In the former class one might put temple, vine, and flock; in the latter, institution, society, community.<sup>1</sup>

This study addresses itself to what would qualify as "models" by virtue of the above distinction. Because we live in a world of interpreted fact, and models are controlling concepts in that interpretation,<sup>2</sup> the church is investigated as a matrix that can be described as the New Humanity, an Apocalyptic Movement, and as Servant. While the New Testament does not see the church as an Organization, this idea of the church is nevertheless considered as a fourth model because of the way it has come to be regarded, including the SDA church. Claiming only to be a study toward the development of an SDA ecclesiology, these models should by no means be considered as exhaustive. In fact, this study is limited to an administrative perspective and should be recognized as such. The hope is expressed that this small but sincere attempt to conceptualize the mission of

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<sup>1</sup>Dulles, pp. 20, 21.

<sup>2</sup>Richard John Neuhaus, Freedom for Ministry (San Francisco: Harper and Row Publishers, Inc., 1979), p. 33.

the SDA church for the purpose of a stronger reassertion of her role will spark much further study that will bring a wider variety of perspectives into consideration. This study is also made, not without a great concern, that as we try to develop a more precise ecclesiological self-understanding, that we faithfully keep our sights on the primacy of Christ's ministry which was always a ministry

to the Father for the sake of the world, not to the world for the sake of the Father. This means that the world does not set the agenda for ministry, but the Father, who loves the world and seeks its good, sets this agenda. This Christological and actually Trinitarian basis for ministry rules out both utilitarianism which tends to create ministry out of needs and of pragmatism, which transforms ministry into marketing strategy.<sup>1</sup>

### The Matrix of the New Humanity

The concept of the church as a Matrix of the New Humanity is perhaps the broadest model of the church in its implications. It has both soteriological and ecclesiological dimensions. The two are not mutually exclusive, however, in that they converge in Christ or, to use another metaphor, have a Christological foundation.

### The Christological Foundation

The soteriological dimension of the New Humanity matrix is rooted in the Jewish-Christian understanding of the creation and fall of humanity. The creation of man was God's act by which he shared his own life and what he had made with man. It was his act of initiating a divine-human fellowship.

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<sup>1</sup>Ray S. Anderson, "A Theology for Ministry," in Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), pp. 8, 9.



The first person, Adam, however, stands as a type of all persons in that all humanity spurned the divine initiative.<sup>1</sup> This rejection of divine love put man at enmity with God. Paul refers to this fallen state of humanity as "the old man" and describes its way of life.<sup>2</sup>

Fortunately God did not abandon "the old man." In Jesus Christ he initiated a New Humanity. As Adam had been the type of the old, Jesus became the type of the New Humanity.<sup>3</sup> In the Pauline writings, this new state in which man now finds himself is described again and again as being in Christ: "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come."<sup>4</sup> This idea of newness is distinctly salvific but also eschatological. The passage must be interpreted in terms of what Paul sees new in Christ. In Christ a new age has broken in.<sup>5</sup> Men no longer need be conformed to the old age.<sup>6</sup> God has wrought a new creation in Christ that should express itself in good works.<sup>7</sup>

We see the ecclesiological dimension of the New Humanity come into focus in the New Testament as a result of the proclamation of the Christ event. In connection with the proclamation of Christ as "both Lord and Christ"<sup>8</sup> at Pentecost, for instance, there is a specific reference that "the Lord added to the church daily such as should be saved."<sup>9</sup> As Paul and other apostles went out proclaiming the Christ event there developed a communion of saints, all bound

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<sup>1</sup>Rom 5:12.      <sup>2</sup>Col 3:5-9; Eph 2:1-3.      <sup>3</sup>Rom 5:18, 19.

<sup>4</sup>2 Cor 5:17 RSV.      <sup>5</sup>Gal 1:4.      <sup>6</sup>Rom 12:2.

<sup>7</sup>Eph 2:10.      <sup>8</sup>Acts 2:36.      <sup>9</sup>Acts 2:47.

together by the commonality of their new life in Christ. They are addressed again and again as the "church" and as "saints" in Christ.<sup>1</sup> They were scattered in many places but their being in Christ united them into one common New Humanity. The epistles written by New Testament authors to these churches, generally reflect a presentation of the salvific dimension of the Christ event and then provide exhortations, admonitions, and correction as to how this new status in Christ ought to be preserved and nurtured. Ladd makes the following helpful observation in this regard:

[T]he new humanity, already existing in Christ, is progressively actualized in the Christian church . . . . The underlying idea is that while believers live in the old age, because they are in Christ, they belong to the new age with its new creation (indicative), and they are to live a life that is expressive of the new existence (imperative). . . . The indicative involves the affirmation of what God has done to inaugurate the new age; the imperative involves the exhortation to live out this new life in the setting of the old world.<sup>2</sup>

The manner in which man becomes incorporated in Christ and therefore shares in the New Humanity is provided for in Christian baptism.<sup>3</sup> It is a "sign of participation in the New Humanity of Christ and in the worshipping Body of Christ,"<sup>4</sup> his church.

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<sup>1</sup>Rom 16:1-5; 1 Cor 1:2; 2 Cor 1:1; Gal 1:2; Eph 1:1; Phil 1:1; Col 1:2; 1 Thess 1:1; 2 Thess 1:1; 2 Pet 1:1; Rev 1:4-6.

<sup>2</sup>Ladd, A Theology of the New Testament, pp. 480, 524.

<sup>3</sup>Rom 6:3-6.

<sup>4</sup>James B. Torrance, "The Place of Jesus Christ in Worship," in Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), p. 358.

Moreover, in baptism the Holy Spirit is received<sup>1</sup> to foster an almighty and on-going recreating work in the existence of believers in a personal and individual way.<sup>2</sup> The implication that this has for pastors and church leaders is referred to later. We turn now to a brief examination of the nature of the life of the New Humanity.

#### The Nature of its Life

Reference was made above<sup>3</sup> to the concepts of the indicative and imperative. More needs to be said regarding the imperative which "involves the exhortation to live out this new life in the setting of the old world."<sup>4</sup>

Having put on the New Humanity,<sup>5</sup> Paul specifies the ethical quality of the life of the New Humanity. It is characterized essentially by "agape love, the chief motive for all Christian action and the pivot for Christian koinonia."<sup>6</sup> Paul lays down three groups of characteristics of the New Humanity that emanate from agape love. All three groups address contemporary needs. These are compassion and kindness, humility and meekness, and patience, forbearance, and forgiveness.<sup>7</sup>

In a discussion of "love" in the context of 1 Cor 12-14, Minear points out that

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<sup>1</sup>Acts 8:14-17.

<sup>2</sup>Herman Ridderbos, Paul: An Outline of His Theology, trans. John Richard De Witt (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1975), p. 224.

<sup>3</sup>Ladd, pp. 480, 524.      <sup>4</sup>Ibid., p. 524.      <sup>5</sup>Col 3:10.

<sup>6</sup>Hinson, Integrity of the Church, p. 121.      <sup>7</sup>Col 3:12-17.

the gift of love was given with every other gift and was superior to them all. No other spiritual gift profited anyone if its exercise had been divorced from this gift . . . . Love was that which being itself a gift of the Spirit, produced the varieties of gifts and simultaneously unified them in the service of . . . the brothers. Yes, and the world and the Lord also. It supremely illustrated what lay behind Paul's words in his opening summary: varieties of gifts, the same spirit; varieties of service, the same Lord; varieties of working, the same God (Ch. 12:4-6). First Corinthians, ch. 13, must therefore be interpreted as having major ecclesiological importance. The gift and service of love was the manifestation of the pluriform unity of the members in the one body. The image of the body and the image of love should for all significant purposes be considered one image . . . . The primary content of both is determined by the image of Christ.<sup>1</sup>

A corollary that follows from the foregoing statement and which is also supported by the Seventh-day Adventist Church Manual<sup>2</sup> as having an important bearing on our understanding of the life and universal composition of the church is Paul's understanding that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, . . ."<sup>3</sup> indicating that he views baptism as having "displaced the solidarities of race and class."<sup>4</sup> The overriding quality of love which characterizes the church has no room for the compartmentalization of mankind according to human standards and boundaries. The apocalyptic notion of the church's mission to "every nation, and kindred, and tongue and people" implies more than just a worldwide proclamation of the gospel. It also points to a supreme value and dignity which the gospel places equally on every man, woman, and child regardless of their station in life or ethnic origin.

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<sup>1</sup>Minear, pp. 193, 194.

<sup>2</sup>General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual (Revised 1971), p. 26.

<sup>3</sup>1 Cor 12:13.      <sup>4</sup>Minear, p. 191.

The nature of the life of the New Humanity is therefore to reflect a unity which Christ earnestly prayed for according to John 17. Ellen White says that

From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and sufficiency. The members of the church, those whom He has called out of darkness into His marvellous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God.<sup>1</sup>

### Administrative Implications

The question now arises as to what administrative implications the whole ideal of conceptualizing the church as the Matrix of the New Humanity has for church leaders who have the task of directing its administrative process. It is suggested here that the New Humanity as a model of the church may be regarded as particularly instructive for the nurture of the interior life of the church. Ray S. Anderson brings a very helpful insight to our attention in this regard when he sees the church functioning as "the 'home of the personhood' where man is both received as a person and then, at the same time receives his personhood." In a very practical domestic sense the church can "help each person receive the Spirit of God and so live in the transcendence of a communicating and loving personhood."<sup>2</sup> He goes on to suggest that the church can creatively provide the necessary (or perhaps overcome the hindering) conditions for growth

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<sup>1</sup>White, Acts of the Apostles, p. 9.

<sup>2</sup>Ray S. Anderson, ed., Theological Foundations for Ministry, p. 314.

in true personhood, which is the capacity to live in Christ by faith.<sup>1</sup>

The importance of baptism which was referred to earlier has particular relevance at this point. If baptism is the incorporation rite into the body of Christ and that which gives recognizable form to the new life,<sup>2</sup> how important it is that the catechetic procedures we follow prior to baptism and the nurturing of catechumens thereafter reflect the profundity of what the New Humanity is all about. Church administration has the responsibility of seeing that this is done. It is the church leader's responsibility to ensure that the instruction of catechumens is qualitatively commensurate with the deep significance of baptism and how it relates to the idea of one's personhood in Christ. The heavenly voice of the Father declares concerning each member received into his church through baptism, as it once did at the Jordan, "This is my beloved Son, in whom I am well pleased."<sup>3</sup> The indicative of justification which brings one assurance of acceptance with God lies at the root of where growth into full Christian personhood really begins. This assurance of salvation as a result of our being in Christ will always be assaulted by the devil. It is important then that at the outset of the Christian walk this dynamic of salvation, so important to a grasp of one's worth in God's sight, is made clear to every catechumen. While the

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<sup>1</sup>Ibid., pp. 314, 313.

<sup>2</sup>Henry Grady Davis, Design for Preaching (Philadelphia: Fortress Press, 1958), p. 123.

<sup>3</sup>Matt 3:17.

qualitative instruction that this calls for may not be easily measurable for the purpose of goal-setting and evaluation, it should nevertheless be regarded as very important, since it is bound to have a thrust that will be ultimately reflected in the total life of the organization, both in the conference and in the local congregation. To the extent that people understand how and why they are saved through the Christ event, will the quality of their maturation into full Christian personhood and the extent of their commitment to share the gospel with others, be determined.

Included in the task of the church to facilitate the development of true personhood in its members is also the task of discipling the membership. This matter is not discussed here at length, except to say that the idea could be made fruitful by pointing to the wide variety of materials that are available to foster discipling. These include literature on spiritual gifts and how they may be developed.<sup>1</sup> Another helpful source is that of Hendrix and Householder<sup>2</sup> who recognize the importance of discipleship--in that Jesus spent more time with the twelve than he did with the masses. They deal with the areas of discipling that they consider were of greatest concern to Jesus. These include:

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<sup>1</sup>C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Glendale, California: G/L Publications, GL Regal Boosk, 1974), pp. 27-29: The author lists ten sources representing a wide spectrum of understanding on spiritual gifts. For an SDA perspective on spiritual gifts, see also Thomas H. Ludowici, *Spiritual Gifts*, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia.

<sup>2</sup>John Hendrix and Lloyd Householder, eds., *The Equipping of Disciples* (Nashville, Tennessee: Broadman Press, 1977).

1. The Calling of the Twelve
2. Equipping in Spiritual Awareness
3. Equipping in Prayer
4. Equipping in Spiritual Freedom
5. Equipping in Witnessing
6. Equipping in Confronting Crisis
7. Equipping in Doctrine
8. Equipping in Humility and Self-discipline
9. Equipping in Self-sacrifice
10. Equipping in Servanthood
11. Equipping in the Art of Loving
12. Equipping in Giving Comfort and Counsel
13. Equipping for the Future
14. Equipping in Faithfulness
15. Equipping in Shepherding and Caring
16. The Commissioning of Disciples.

These categories can provide some helpful "handles" for church leaders as they select objectives that are aimed at nurturing the church as a New Humanity. Some key-result areas<sup>1</sup> of church life and ministry suggested in some of the above categories, even when briefly reflected upon, immediately suggest some important administrative implications. Note, for instance, some questions that could be considered when selecting objectives in key-result areas.

Preaching: Depending on the content and quality of preaching, and this may have to be formally assessed, can appropriate

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<sup>1</sup>See p. 34 for a discussion of "key-result areas."



objectives be set that are aimed at the nurturing of the New Humanity through an improved pulpit ministry?

Worship: Are the worship services of the church, including the sacramental events of baptism and the Lord's supper, maximizing their influence in building the Body of Christ and facilitating growth in true personhood?

Bible Study: What steps may be taken to facilitate individual and corporate Bible study? Would the development of small groups be desirable? If so, should some instruction on group processes be given before a meaningful Bible study emphasis is launched? The SDAs have always claimed to be "the people of the Book." Revival depends on the preconditions of gospel understanding, Bible study,<sup>1</sup> prayer,<sup>2</sup> and fellowship. It is important then that Bible study should be facilitated in our planning.

Christian Education: Are the supporting organizations in the conference or local churches (Sabbath School, youth programs, lay-activities, primary school,<sup>3</sup> academy) who in any way engage in

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<sup>1</sup>Ellen G. White, Prophets and Kings (Mountain View, California: Pacific Press Publishing Association, 1917), p. 626: preparation for "what is soon to break upon the world" should be made by diligently studying the Word of God.

<sup>2</sup>Ellen G. White, Selected Messages, 2 vols. (Washington, D.C.: Review and Herald Publishing Association, 1958), 1:121: ". . . a revival need be expected only in answer to prayer."

<sup>3</sup>Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1903), pp. 15, 16. "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul that the divine purpose in his creation might be realized--this was to be the work of redemption. This is the object of education, the great object of life." If indeed the work of Christian education is a work of redemption and the restoration of the image of God in man,

Christian education effectively fulfilling their role in harmony with the developmental levels of all members? If not, what steps need to be taken to improve the role of the church as a Christian-education agency? Are the catechetical procedures of the church effective and adequate?<sup>1</sup>

Stewardship: How may the attitudes of members regarding the use of their financial, physical, and spiritual resources be changed? Is the wisest use being made by church leaders of the resources that are entrusted to their care by church members?

Youth Ministry: What may be done for youth ministry--to assist youth in understanding the dynamics of salvation so as to cope with their peculiar problems and to facilitate their spiritual growth and social fellowship?

Family Life: What can the church do to help families understand and apply the principles of the gospel toward the advancement of true Christian personhood that is appropriate to the developmental level of every family member?

Healthful Living: Do members understand the relationships that exist between healthful physical living and spiritual, mental, and emotional health? What approaches may be taken periodically to keep this before members?

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then the conference and local church has a very direct interest in the quality of spiritual content that is taught in every church-sponsored school. Those entrusted to the care of our children should be invited to fully integrate their spiritual objectives with that of the conference and the local church.

<sup>1</sup>See pp. 123, 124 for a fuller discussion of this matter.

Fellowship: Recent research<sup>1</sup> indicates that fellowship is the main factor that influences people to join the church and, paradoxically, "more fellowship" is what people feel could be improved in the SDA church. Should it not be our object to nurture this fellowship climate in the church by every means possible?

Spiritual Gifts: A close corollary to the facilitation of fellowship in the church is the development of the spiritual gifts or charisms of all members.<sup>2</sup> To what extent are members aware of their spiritual gifts by which they may engage in the sharing of the gospel and mutual ministries of love? What may be done to increase such an awareness?

It must be readily recognized that the scope for the development of responsible and purposeful objectives to nurture and develop the interior quality of the life of the church as the New Humanity is almost endless. The objectives should be determined by place, time, and circumstances. The criteria for selecting objectives that relate to the model of the church as the New Humanity matrix are whether the objectives make a meaningful contribution to an understanding of our salvation in Christ and our development into true personhood as we are restored to the image of God. Essentially, the New Humanity has to do with the nurturing and developing of the interior life of the church--that which increases its capacity to live in love and is expressed in service.

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<sup>1</sup>Gottfried Oosterwal, Patterns of SDA Church Growth in North America (Berrien Springs, Michigan: Andrews University Press, 1976), pp. 52, 53.

<sup>2</sup>Cf. pp. 103-106.

### An Apocalyptic Movement

We turn now to a consideration of a second model by which the SDA church may be represented. Adventists believe that they have a special and urgent mission within God's New Humanity in Christ. This mission stands in direct relationship to the world's end-time events and their ramifications. The SDA church is therefore considered as an apocalyptic movement.

A brief investigation is made of what we mean by apocalyptic, and this followed by a discussion of some characteristic spiritual principles of apocalyptic. Consideration is then given to SDA apocalyptic motifs that reflect these spiritual principles. The final segment in this discussion looks at some of the implications for church leadership that are suggested by a conceptualization of the SDA church as an apocalyptic movement.

### What Is Apocalyptic?

The term "apocalyptic" comes from the Greek work apokalypsis which means "uncovering" or "revelation." However, "revelation" is by no means to be regarded as the only characteristic of apocalyptic.<sup>1</sup> Before some other characteristics are referred to, it should first be pointed out that the beginnings of apocalyptic may be traced to certain prophetic passages in the Old Testament, and its development through the centuries which followed the restoration of the Jewish

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<sup>1</sup>The reader is referred to Leon Morris, Apocalyptic (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1974) for a significant discussion of apocalyptic which brings together the results of a great deal of work that has been done on the subject by himself and other scholars.

people from Babylon. Israel no longer considered itself an apostate people. It was devoted to God and obedient to his law, yet the promises of the prophets appeared to be thwarted. The kingdom did not come, and this perplexing fact demanded a new interpretation of the hope of the Kingdom.<sup>1</sup> The apocalyptic writings provided such an interpretation during the last two centuries B.C. and the first century A.D.<sup>2</sup> These writings generally reflect the need for a divine intervention which divides history between this age and the age to come, making a radical discontinuity between them. In addition to the literature and eschatological ideas of this period of classical apocalypticism, Bernard McGinn traces apocalyptic traditions in the Middle Ages.<sup>3</sup> D. S. Russell draws our attention to a more recent revival of interest in apocalyptic which may be seen in the writings of such scholars as Ernst Käsemann, Wolfhart Pannenberg, and Jurgen

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<sup>1</sup>George Eldon Ladd, The Presence of the Future: The Eschatology of Biblical Realism (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1974), pp. 76, 77.

<sup>2</sup>Donald Sneen, Visions of Hope (Minneapolis, Minnesota: Augsburg Publishing House, 1978), pp. 15, 16. Citing D. S. Russell, the author lists sixteen Jewish apocalyptic books in addition to Daniel. "There are also writings from the Jewish community of Qumran, near the Dead sea, that are apocalyptic in character. The most outstanding example is the war scroll, although several other writings from that strange and interesting community have apocalyptic features in varying degrees" (p. 16). See also the chapter: "An Apocalyptic Sect: The Qumran Community" for a very helpfully brief but fairly comprehensive overview (pp. 71-85).

Based on a historical interpretation of prophetic writings SDAs believe that Daniel's writings had meaning and application for the end-time as well as for those periods and events that came under prophetic surveillance during the last two centuries B.C. and the first century A.D. See, for instance, Desmond Ford, Daniel (Nashville, Tennessee: Southern Publishing Association, 1978).

<sup>3</sup>Bernard McGinn, Visions of the End: Apocalyptic Traditions in the Middle Ages (New York: Columbia University Press, 1979).

Moltmann.<sup>1</sup> Ernst Käsemann even suggests that "apocalyptic was the mother of all Christian theology."<sup>2</sup> "Pannenberg sees its value in the light it casts on the nature of history which is to be understood only in the light of its consummation. Moltmann interprets its significance in terms of the world's final destiny."<sup>3</sup>

Seventh-day Adventists find their historical relevance as a modern apocalyptic movement in the writings of Daniel and Revelation. They not only profess to be interpreters of these apocalyptic writings but also claim solidarity with events which they believe were divinely predicted in these writings centuries ago. More shall be said regarding this later. Certain spiritual principles have characterized most so-called apocalyptic movements. Those that are especially peculiar to SDAs and their historical context are now considered.

### Some Characteristic Spiritual Principles of Apocalyptic

#### The Triumph of God

The book of Daniel provides some very striking evidences of God's divine foreknowledge and ultimate triumph in history. This is

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<sup>1</sup>D. S. Russell, Apocalyptic: Ancient and Modern (Philadelphia: Fortress Press, 1978), p. 23.

<sup>2</sup>Ibid. Wayne G. Rollins challenges Käsemann's view that "apocalyptic was the mother of all Christian theology" by pointing out that apocalyptic was nothing more than one strand of New Testament thought in a very complex pattern. There were other theological ideas in the church, he thinks before apocalyptic gained entrance. See Wayne G. Rollins, "The New Testament and Apocalyptic," New Testament Studies 17 (1970-71): 454-476.

<sup>3</sup>Ibid.

borne out in chapters 2, 7, and 8. The sovereignty of God over men and empires so clearly reflected in these chapters is well stated by Ellen G. White as follows:

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.<sup>1</sup>

### The divine consummation of history

The apocalyptist finds himself standing

even now, proleptically at the end of history, can survey it entire, and in the light of future events can also understand the past, interpret it, and make it comprehensible as a necessary step toward the established goal of the ages.<sup>2</sup>

As a result of their belief in the sovereignty of God over men and nations and that He is constantly at work, shaping and reshaping its course thus making a grand design apparent in all His purposes, apocalyptists

hold up to the eyes of the reader the goal of a renewed human society which has become one with its God and thus with the enduring ground of all reality . . . . The apocalyptists demand that believers, on their own historical plane, "project" themselves in the direction of this hope. Is this of no importance for our present time?<sup>3</sup>

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<sup>1</sup>Education, p. 173.

<sup>2</sup>Walter Schmithals, The Apocalyptic Movement: Introduction and Interpretation, trans. John E. Steely (Nashville: Abingdon Press, 1975), p. 17.

<sup>3</sup>Klaus Koch, The Rediscovery of Apocalyptic (Naperville, Illinois: Alec R. Allenson, Inc., 1970), p. 131.

The object of the apocalyptists' hope is described as a kingdom which shall never be destroyed.<sup>1</sup>

#### Crisis phenomena

Another recurring characteristic of apocalyptic is the crises situations with which it may usually be associated. Russell suggests that today's "rediscovery of apocalyptic" should not be surprising when the two centuries or so preceding the Christian era are compared with the greater part of the twentieth century, because

. . . there is a marked affinity which engenders sympathy and understanding. Each is an age of crisis, politically, socially and religiously--when long established institutions and deeply rooted beliefs have come under severe attack, sometimes from within and at other times from an external source.<sup>2</sup>

The SDA movement itself arose at a time of religious crisis during the first half of the nineteenth century.<sup>3</sup> What has furthermore become more generally known and recognizable as crisis phenomena during the period of its existence are such things as two world wars with all their aftermath, the holocaust of Nagasaki and Hiroshima in their atomic fate, the violation of human rights by oppressive governments whose subjects number hundreds of millions, poverty and famines which claim the lives of millions, earthquakes leaving unprecedented devastation in their wake, the rise of terrorism, the energy crisis with its political and economic repercussions--the list is almost endless. Man is also threatened with potential

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<sup>1</sup>Dan 2:44; Matt 25:31-34; Rev 11:15; 3:21.

<sup>2</sup>Russell, Apocalyptic: Ancient and Modern, p. 5.

<sup>3</sup>The crisis phenomena that are particularly applicable to SDAs are developed on p. 142f.



dehumanization on a global scale as a result of the drastic changes that technology and science require of society. Alvin Toffler ventures to suggest that the "momentum of change will so grow during the remaining part of the twentieth century that 'an abrupt collision' with the future is inevitable."<sup>1</sup> Besides these phenomena, we may not ignore those forces dressed in the garb of spiritualism and all its fellow-travellers that are engaged in the battle for the human mind.

Russell is right when he says that "apocalyptic is a language of crisis; in times of stress it lifts up its voice to give needed assurance to God's people."<sup>2</sup>

### Judgment

Closely akin to the crisis phenomena that characterizes apocalyptic is the notion of judgment. Russell observes that

It is not without significance that the word 'crisis' with which the West is so familiar means literally 'judgment', and judgment lies very close to the heart of the apocalyptic message in whatever generation it is preached.<sup>3</sup>

The apocalyptists all look forward to a great and final judgment when men and nations are arraigned before God.<sup>4</sup> Records are kept in heaven on every individual and are opened at the end of time.<sup>5</sup> In view of this judgment man is burdened with an

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<sup>1</sup>Russell, p. 61, citing Alvin Toffler, Future Shock (Random House and Bodley Head, 1970), p. 431.

<sup>2</sup>Russell, p. 6.      <sup>3</sup>Ibid., p. 12.

<sup>4</sup>H. H. Rowley, The Relevance of Apocalyptic, 2nd ed. (New York: Harper and Brothers, Publishers, 1946), p. 174.

<sup>5</sup>Schmithal, The Apocalyptic Movement, p. 20. See especially Dan 7:9, 10; Rev 14:7.

immense historical responsibility . . . in this present last time, everything is now being decided, and it is up to each individual to determine how the decision turns out. It is true that this historical "now" could not be brought about by man, but it is up to him now to choose definitely between life and death: what a historical choice!

### Pessimism

An important element of apocalyptic is what we may call "pessimism." This pessimism finds its roots in the biblical teaching that sin and, as its consequence, death came into the world through Adam and drew all men inescapably into their fate.<sup>2</sup> The world is therefore on a downward course and cannot be halted. The apocalyptists are not, however, pessimists in their ultimate outlook.<sup>3</sup> They are not cast down by this awareness.<sup>4</sup> They never lose their confidence that God would ultimately triumph. In this sense then they have a paradoxical experience in that they sail "between the Scylla of despair and the Charybdis of human optimism"<sup>5</sup> toward the kingdom of God. This combination of unconditionally negative and absolutely positive aspects is made possible by the dualistic doctrine of the two ages.<sup>6</sup>

### A sense of urgency

In most of the apocalypses there is a sense of urgency. The

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<sup>1</sup>Ibid., p. 38.

<sup>2</sup>Ibid., p. 40. See also Rom 5:12; Ps 51:5.

<sup>3</sup>Ladd, Presence of the Future, p. 95. <sup>4</sup>Schmithals, p. 21.

<sup>5</sup>Sneen, Visions of Hope, p. 132.

<sup>6</sup>Ladd, A Theology of the New Testament, p. 364. See also Eph 1:21.

time is always short, and the kingdom is at hand.<sup>1</sup> The magnitude of the crises that the world is in today should be sufficient to sound a note of urgency to the church to fulfill its appointed task.

### The teacher of righteousness

Most apocalyptic movements were influenced and led by a significant charismatic person. In the Qumran community this leader was known as the "Teacher of Righteousness."<sup>2</sup> This person was able to "understand and teach the events of the end time."<sup>3</sup> "The teacher and his followers were stern spokesmen for the Law."<sup>4</sup>

The SDA church has not been without the guidance and influential spiritual leadership of such a person. In official actions in General Conference session, and unofficially at all times, the church has repeatedly recognized Mrs. Ellen G. White as having been called in a special manner as the "messenger" of the Lord.<sup>5</sup>

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<sup>1</sup>Rowley, The Relevance of Apocalyptic, p. 170.

<sup>2</sup>Sneen, p. 74; Ladd, The Presence of the Future, p. 81.

<sup>3</sup>Ladd, p. 81.      <sup>4</sup>Sneen, p. 74.

<sup>5</sup>Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia (Washington, D.C.: Review and Herald Publishing Association, 1966), p. 1414. For further information regarding the manner in which Ellen G. White received revelations from God and transmitted them to the church, and for the place that her writings hold for SDAs today, see this same reference under "Visions," White, Ellen G., writings of; Spirit of Prophecy." It may suffice the reader, however, to know that Rev 19:10, which carries the expression "spirit of prophecy," is a passage used by SDAs with several significant meanings. The text declares, "The testimony of Jesus is the spirit of prophecy." This is understood to mean that Jesus is witnessing to the church through the medium of prophecy. The term has also been defined as "That spirit which causes certain persons to prophesy . . . . Future events or things necessary for the wellbeing of the church to know are . . . revealed." By further extension, SDAs apply the term

Ethical and spiritual  
principles of conduct

Because of their implicit belief in the "already" of the new age, while they await the imminent consummation of the "not yet," apocalyptists generally have a strong concern for ethical conduct and spiritual values.<sup>1</sup> The importance they place on obedience to the will of God as the way of man's truest welfare may be illustrated in Daniel's story of the youths who refused the king's food because it offended their conscience. The incidents of the three youths who refused to bow down to the king's idol as well as Daniel's fate of being cast into the den of lions rather than fail to be loyal to God proclaim that the supreme duty of man is to obey God, at whatever cost. These examples, reflecting a particular attitude of an apocalyptist's mind has some important implications for man to man, church to state, and man to God relations. To mention but a few that are peculiar to Seventh-day Adventists, great stress is laid on the importance of healthful living; on religious liberty and the separation of church and state--which is vigorously championed; on non-combatancy in time of war--commonly advocated; on revolution and violence, or the engagement of any political program related to society as means

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to the operation of the gift of prophecy, one of the gifts of the Spirit (1 Cor 12:4; 7-11, 28; Eph 4:11-13), and thus to the literary production of Ellen G. White, a cofounder of the church and one whom SDAs regard as having been the recipient of the gift of prophecy in the Bible sense of a duly accredited an authoritative spokesman for God (pp. 1253, 1254).

<sup>1</sup>"The day of the Lord" occupies a predominant place in the thinking and life of the early Christians, being regarded as the consummation of all thier hopes (1 Thess 4:16-18), as well as the very incentive for ethical conduct (1 Cor 1:8; 2 Pet 3:10-12).

to their own ends, are considered incompatible with the nature of Christ's life and ministry.

These then are some of the important characteristics of apocalyptic. The spiritual principles implicit in each of these characteristics may be applied in a general way to the SDA church. The features that are, however, most peculiar to the SDA church as an apocalyptic movement, and therefore most instructive to the leadership task of the church, now deserve focused attention.

### Seventh-day Adventist Apocalyptic Motifs

#### The historical backdrop

The historical events that set the SDA church apart as an apocalyptic movement may be traced to the apocalyptic delineations contained in the writings of Daniel and John the Revelator.

In explication of these writings the so-called Millerite movement, led by William Miller, arose as an interdenominational movement that flourished from 1840 to 1844 in the United States, with some extensions in other parts of the world. Miller, a New York farmer and a licensed Baptist preacher, first published his views on prophecy in 1831. From the year 1840, Miller was joined by ministers of various denominations. Based on a study of Daniel's prophecy of 2300 prophetic days,<sup>1</sup> Miller predicted that in "about the year 1843"<sup>2</sup> Christ would return to this earth. When 1843 passed

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<sup>1</sup>Dan 8:14. The 2300 prophetic days were calculated from the year 457 B.C. See also Dan 9:21-27 and Ezra 6:14. Note reference in footnote 2 on following page.

<sup>2</sup>Neufeld, SDA Encyclopedia, p. 792.

uneventfully, Miller urged his followers to still watch, for the coming of the Lord was near, even at the door.<sup>1</sup> Deeper study into the prophecy of Daniel and its unique association with the ancient sanctuary services, led Miller's followers to establish October 22, 1844 as the expected date of Christ's return.<sup>2</sup>

Mervyn Maxwell reconstructs the scene as the return of Christ was awaited:

As the last days of time run out, Adventist businessmen close their stores; mechanics lock their shops; employees give up their jobs. At the camp meetings, scores confess their faults and flock forward for prayers. Large sums are donated so the poor can settle their debts and so the papers can be published--until the publishers say they can use no more, and would-be donors turn away in grief.

In the country some farmers abandon their harvest to prove their faith. Potatoes remain in the ground, apples rot in the orchards, hay falls down in the fields. In the cities people--many school teachers, several justices of the peace, even a Norfolk magistrate--resign their posts.

In Philadelphia a tailor on Fifth street closes his shop "in honor of the King of kings who will appear about the twenty-second of October." A large concern in Brooklyn discharges its employees. Methodists, Congregationalists, Presbyterians hasten to the waters of baptism.<sup>3</sup>

Outside of this movement the world waited in suspense, thousands searching their hearts for fear it might be true.

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<sup>1</sup>Ibid., p. 790: "The principal doctrine on which the Millerite movement was considered to be based was not primarily the 'definite time' of the Second Advent, but an interpretation of prophecy embodying (1) belief in 'the advent near' and (2) a distinctive view of the nature of the kingdom of God."

<sup>2</sup>Desmond Ford, Daniel, with a Foreward by F. F. Bruce (Nashville, Tennessee: Southern Publishing Association, 1978): for a full discussion of the chronological implications and how the date October 22, 1844, is arrived at, see chapters 8 and 9.

<sup>3</sup>C. Mervyn Maxwell, Tell It to the World: The Story of Seventh-day Adventists (Mountain View, California: Pacific Press Publishing Association, 1977), p. 32.

October 22, 1844, came and went without the slightest sign of Christ's return. The trauma of this experience is referred to as "the great disappointment." It was a time of tremendous crisis, but out of which emerged the SDA church. Having been tested and tempted in the fires of tribulation surrounding the events of "the great disappointment" they were to become a voice that would be heard in all the world for the next 136 years expounding the apocalypses of Scripture regarding the eschaton with all its ramifications. These years would also bring with it the greatest global crisis the world had ever known.<sup>1</sup>

Before we elaborate on the unique message that SDAs undertook to try and impress upon the world, we pause to briefly consider its central motif.

#### The Christomonistic Principle

V. Norskov Olsen, in drawing our attention to this principle,<sup>2</sup> echoes that for which Ellen G. White pleads throughout her writings and public ministry. The following statement, first published in 1915, would well represent this plea:

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration,

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<sup>1</sup>See pp. 132-139.

<sup>2</sup>V. Norskov Olsen, "The Christ Alone--The Christomonistic Principle," Ministry (January, 1980), p. 4: "The word Christomonistic is a combination of two Greek words, Christos meaning Christ, and monos, alone, thus giving the expression, "Christ alone."

salvation and redemption--the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.<sup>1</sup>

The Christomonistic principle may not always have shone through as clearly as it might have in much of our preaching or literature--at least not in the way others may always have perceived us. Our emphases of some truths may often have left the impression that the gospel is not regarded as the hub of all truth. Many may thus have been deprived of an understanding of the true meaning and object of life because the truth had not been fully presented as it is in Jesus. Lamenting the condition of the Christian world generally Olsen well observes that

The so-called Christian world seems to have lost its Christian reality. Theology, church councils, and church organizations have been engaged in alien fooleries with the result that their Christian soul has become sick. The seeking, hungering soul asks with weeping voice, as did Mary Magdalene: "They have taken away the Lord . . . and we know not where they have laid him" (John 20:2).

The history of Christian thought and modern religious trends vividly and convincingly demonstrates how Christ has been buried under dogmatism, liberalism, institutionalism, religious trends, issues, and isms.<sup>2</sup>

This condition presents SDAs with a renewed challenge to be salt in the earth at a time when life has lost its savor for so many. While men are groping in darkness for light to be shed on their pathway, SDAs should proclaim "the everlasting gospel,"<sup>3</sup> set in the matrix of the end-time moments of history, as the light that needs to be shed abroad in the world. In so doing we can also demonstrate the compatibility between apocalyptic and the essential Christian message.

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<sup>1</sup>White, Evangelism, p. 190.      <sup>2</sup>Olsen, p. 8.

<sup>3</sup>Rev 14:6-12.



The remnant motif is an end-time frame of reference that has great value in keeping the SDA church as an Apocalyptic Movement directed by the message of the cross toward the consummation of earth's history.

### The remnant motif

The remnant motif has appeared at crucial turning points in history when man's life and existence have been threatened with extermination. Gerhard Hasel observes:

The lasting contribution of the prophetic movement in ancient Israel, which herself faced ruinous disaster, is to have provided a basis for the survival of a remnant in its urgent call to return to God. Without the fulfillment of this condition there would be no future remnant.<sup>1</sup>

The unprecedented insecurity and anxiety with which modern man has been forced to live has awakened in him an intense quest to secure his life. The options that are open to him to lay hold of some thing, belief, or outcome that will belong to a hoped-for "bright future era" are increasing almost day by day. An SDA understanding of the remnant motif suggests that God had anticipated the present quest of man to secure his life and made a divine provision to meet it according to his order of things. Three important aspects of an SDA understanding of the apocalyptic remnant of Scripture will be discussed here.

The first has to do with prophetic time sequence. As has already been indicated earlier, SDAs trace their beginnings to

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<sup>1</sup>Gerhard F. Hasel, The Remnant: The History of Theology of the Remnant Idea from Genesis to Isaiah (Berrien Springs, Michigan: Andrews University Press, 1972), pp. 402, 403.

1844.<sup>1</sup> It is held that this date marks the last milepost of history which may be identified in Scripture. Revelation 12, which portrays the Christian church through the centuries beginning with the first advent of Christ, presents the remnant as follows: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."<sup>2</sup> The clear reference to the law and the gospel in this passage, with which the remnant is associated, is deeply significant, as we see presently.

The year 1844 also marks the end of the 2300-prophetic-day period,<sup>3</sup> during which time the "little horn power"<sup>4</sup> had cast down the "daily," which both prefigured and found its fulfillment in the sacrificial death of Christ at Calvary. After 1844, however, when the little horn would no longer cast down the "daily," the doctrine of soteriology which is what is implicit in the "daily," could be expected to receive its divinely intended prominence once more. And this is precisely what is predicted. The prophecy indicates that at the end of the 2300 prophetic days, hence since 1844, the sanctuary would be vindicated,<sup>5</sup> restored,<sup>6</sup> or reconsecrated.<sup>7</sup> These renderings

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<sup>1</sup>See p. 142, footnote 1.      <sup>2</sup>Rev 12:17.

<sup>3</sup>457 B.C. - 1844 A.D.

<sup>4</sup>Dan 8:9-14. See Ford, Daniel, p. 174: ". . . the little horn of Dan 8 is an apocalyptic symbol of those powers making war on the church of God between the days of Alexander the Great and the end of the world. Its chief applications are to Rome--pagan and papal--and to the final apostasy as indicated by Christ Himself."

<sup>5</sup>Ford, p. 174.      <sup>6</sup>Dan 8:14 RSV.      <sup>7</sup>Dan 8:14 NIV.

suggest that if the casting down of the "daily" was in effect a truncation of Christ's substitutionary death as the only means of man's salvation then its restoration would be a revitalization of the gospel message. The inseparability of law and gospel would likewise be restored. The holistic promulgation of the gospel message, that would attract respondents to it throughout mankind because of their search for an ultimate "security" that lies beyond this world, would account for the remnant that will be redeemed from the earth at the parousia.

This brings us to a second important aspect of the idea of an eschatological remnant on earth. As "the everlasting gospel" is heralded universally "to every nation, and kindred, and tongue and people,"<sup>1</sup> we recognize what appears to be God's final invitation to gather unto himself a remnant people of all nations who are incorporated in the body of Christ through baptism.<sup>2</sup> But it should also be observed that the proclamation of "the everlasting gospel," according to this passage, is set in the context of judgment<sup>3</sup>--another end-time motif. We should not be surprised about this gospel-judgment relationship. John had said: "He who has the Son has life: he who does not have the Son of God does not have life."<sup>4</sup> And Ladd reminds us that the doctrine of justification which is so central to the gospel "means that God has pronounced the eschatological verdict of acquittal over the man of faith in the present, in advance of the

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<sup>1</sup>Rev 14:6.      <sup>2</sup>Matt 28:19, 20; Rom 6:3-6.

<sup>3</sup>Rev 14:7.

<sup>4</sup>1 John 5:12 NKJB

final judgment."<sup>1</sup> So, questing man's response to the gospel (anciently prefigured in the "daily" of the sanctuary, but now brought near to us in the person of Jesus Christ) determines his destiny.

New Testament writers see the judgment determined at the cross<sup>2</sup> and consummated in the parousia<sup>3</sup> with the remnant of all nations gathered together at that time. The magnitude of this event is well stated by Eric Rust as follows:

The eschaton, the end of history, has already come in Jesus Christ, and time has already been filled with eternity, yet the very hiddenness must end in a final consummation when the full glory shall shine forth. Then, what is happening in the present period of history, when the aeons overlap and the powers of the coming aeon are at work in historical time will be summed up and made plain. Then, the judgment that is already supervening upon men and the salvation that is already effective in their lives will be no more. Then, the Christ whose glory is known only to faith, will stand forth in his supernal splendor, and the mists of history will be taken up into the unbounded and unfettered eternity of God.<sup>4</sup>

A third important aspect of eschatological events has to do with the final segment of the angel's message already referred to in Rev 14:7. Here the end-time inhabitants of earth are admonished to "worship him that made heaven, and earth, and the sea, and the fountains of waters." "Worship is the natural expression of faith,"<sup>5</sup> and

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<sup>1</sup>Ladd, Theology of the New Testament, p. 446.

<sup>2</sup>John 12:31-33.

<sup>3</sup>Heb 9:27, 28; 2 Thess 2:3-12; Rev 19:11-16.

<sup>4</sup>Eric C. Rust, "Time and Eternity in Biblical Thought," Theology Today 10 (October 1953): 349.

<sup>5</sup>Thomas F. Torrance, "The Word of God and the Response of Man," in Theological Foundations for Ministry: Selected Readings for a Theology of the Church in Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1979), p. 127.

faith relates to Christ as its true object. He is worshipped as creator and the re-creator.<sup>1</sup> The creative connotation of the language employed by the angel puts us in touch with the sabbath commandment of rest<sup>2</sup> which memorializes God's creative acts.<sup>3</sup> His fiat creation, as well as the post-fall re-creation of a New Humanity through Christ, elicits our agreement with the writer to the Hebrews: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."<sup>4</sup> The remnant, or those awaiting the parousia, from all nations, find rest for thier souls as they abide in the salvation obtained for them in Christ at the cross. As they celebrate their salvation in Christ each Sabbath, they also look forward to the rest of their eternal inheritance hereafter.<sup>5</sup>

#### Some Administrative Implications of Apocalyptic

The reality of the church as an Apocalyptic Movement has much value for the church and its leadership in outreach ministries to the world. The characteristics of apocalyptic so unique to SDAs, suggest that the following attitudinal postures should mark our administrative thought, planning, and practice.

#### The dynamic of urgency

Christianity is today being challenged by the apocalyptic doctrine of a Marxist Utopia in this world as well as a variety of

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<sup>1</sup>John 1:3; Col 1:16, 17; 2 Cor 5:17.

<sup>2</sup>Exod 20:8-11.      <sup>3</sup>Ps 111:4; Gen 2:1-3.

<sup>4</sup>Heb 4:9, 10.      <sup>5</sup>Isa 66:22, 23.

other forms of Nirvana that are battling for the human mind. The tremendous success that has attended the spread of the Marxist doctrine should stir SDAs to proclaim the Christian gospel with a sense of urgency as never before. Marxism radically secularizes apocalyptic, and in place of the action of God puts the action of men.<sup>1</sup> In place of waiting on the eschatological upheaval of the ages and the deliverance of an eschatological remnant from this world, it is championing revolutionary action and a Utopia for all in this world. Against this challenge, how important it is that Adventists understand their apocalyptic mission and the relevance of the gospel to the world's needs. How important that the spiritual gifts entrusted to every member be recognized and used in a mighty ministry in every home and nation throughout the world. Much greater attention is therefore called for to equip, train, and dispatch into the world the entire membership of the church as witnesses of the saving and changing power of the gospel.

#### Preaching for a verdict

By virtue of his divine appointment and office, the church leader shares with prophets and apostles in the solemn concern for human response to the divine Word. This will account for numerical

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<sup>1</sup>For a very insightful discussion on the Marxist "gospel of revolution" which aims at the opening of ultimate human possibilities and the overthrow of unjust economic structures in order to inaugurate a process of universal healing, as opposed to the Marxist perception of Christianity's "sin of inertia," and a "Marxian Promethean Christology" that Christians could develop to overcome this "sin of inertia" see Jan Milic Lochman, "The Place for Prometheus: Theological Lessons from the Christian-Marxist Dialogue," Interpretation 32 (July 1978): 242-254.

growth but not as an end in itself. Our administrative criteria for success in evangelism should become more sensitive to the fact that while the Kingdom of God is extended through the preaching of the gospel as Christ is accepted, it is also hastened as the gospel invitation is rejected. Preaching is therefore concerned with verdicts for or against truth.

#### A universal outlook

The notion of the church as an Apocalyptic Movement has no place for a provincial or nationalistic mentality. The composition of the SDA church, the nature of her policies, structures of governance, and leadership representation, are based on an understanding of the church as a world-wide movement. This calls for continued interdependence of organizations on each other's material and human resources, insights, scholarship, administrative expertise, and experience. Moreover, the gospel of the Kingdom must be preached in all the world before the end will come.<sup>1</sup>

#### Safeguarding against institutionalism

Apocalyptic movements are not expansionary in a material or institutionalized sense. The apocalyptically motivated church leader will constantly evaluate the projects and programs of his organization in relation to what they purport to accomplish. The ventures of the church will always be tested for their optimal effectiveness in promoting the mission of the church.

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<sup>1</sup>Matt 24:14.

### The promulgation of meaning

Some references have already been made to modern man's search for meaning. In his sociological study of religious movements, Dean M. Kelley points out that

the quality that enables religious meanings to take hold is not their rationality, their logic, their surface credibility, but rather the demand they make upon their adherents and the degree to which that demand is met by commitment.<sup>1</sup>

The following criteria put forth by Kelley of how a congregation may be strengthened may well be borne in mind by church leaders as they evaluate the demands that our faith may be making of people:

1. Those who are serious about their faith do not confuse it with other beliefs, loyalties, or practices, or mingle them together indiscriminately, or pretend they are alike, of equal merit, or mutually compatible if they are not.
2. Those who are serious about their faith make high demands of those admitted to the organization that bears the faith, and they do not include or allow to continue within it those who are not fully committed to it.
3. Those who are serious about their faith do not consent to, or indulge any violations of its standards of belief or behavior by its professed adherents.
4. Those who are serious about their faith do not keep silent about it, apologize for it, or let it be treated as though it made no difference, or should make no difference, in their behavior or their relationships with others.<sup>2</sup>

### Patience

The delay of the parousia is a problem that the church has faced ever since the days of the apostles.<sup>3</sup> However, SDAs have

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<sup>1</sup>Dean M. Kelley, Why Conservative Churches Are Growing: A Study in Sociology of Religion (New York: Harper and Row, Publishers, 1972), p. 53.

<sup>2</sup>Ibid., p. 176.

<sup>3</sup>1 Pet 3:9, 10.



insistently proclaimed since 1844 that the parousia is now "even at the door." Time has since borne us along for 136 years. Church leaders should recognize the probable presence in the church of what may be described as cognitive dissonance as a result of the delayed parousia.<sup>1</sup> Studies of social movements have pointed out that when such dissonance occurs, one attempt that may be made to reduce that dissonance would be modified belief or behavior with respect to that which caused the dissonance. These attempts are particularly successful if they meet with support from the social environment. The materialistic and "this-worldly" philosophy of today's society represents both an appealing inducement and a forceful pressure that can modify the beliefs and behavior of those who may be in a state of dissonance because of their failure to account for a delayed parousia.

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<sup>1</sup>Leon Festinger, Henry W. Riecken, and Stanley Schachter, When Prophecy Fails (Minneapolis: University of Minnesota Press, 1956), p. 26. The authors conducted research in social relations that are particularly relevant to SDAs, in that the concepts of consonance and dissonance in the Millerite movement of the 1844 era are also examined. "Dissonance and consonance are relations among cognitions--that is, among opinions, beliefs, knowledge or the environment, and knowledge of one's own actions and feelings. Two opinions, or beliefs, or items of knowledge are dissonant with each other if they do not fit together--that is, if they are inconsistent, or if, considering only the particular two items, one does not follow from the other. . . . Dissonance produces discomfort and, correspondingly, there will arise pressures to reduce or eliminate the dissonance. Attempts to reduce dissonance represent the observable manifestation that dissonance exists. Such attempts may take any or all of three forms. The person may try to change one or more of the beliefs, opinions, or behaviors involved in the dissonance; to acquire new information or beliefs that will increase the existing consonance and thus cause the total dissonance to be reduced; or to forget or reduce the importance of those cognitions that are in a dissonant relationship. If any of the above attempts are to be successful, they must meet with support from either the physical or the social environment. In the absence of such support, the most determined efforts to reduce dissonance may be unsuccessful."

As church leaders remain sensitive to the effects of these negative influences on our prolonged task and mission, they should so direct the goal-setting activities of the church that they reflect whatever positive steps the church can take to resist these pressing influences, ensure a sustained commitment to Christ as savior regardless of when He returns, as well as a commitment to proclaim the parousia as if it were to come today. Our objectives should therefore reflect a way of life which is marked by what may appear like a paradoxical tension between patience that will not be exhausted while we await the parousia and an urgency that proclaims its imminence. Precisely because of the urgency of our task do we seek to be patiently engaged in a multiplicity of effective ministries to give our message the widest possible impact.

#### The Church as Servant

The designation of our third model of the church as the servant is derived from the Biblical image of Christ<sup>1</sup> as the "unwearied servant of man's necessity,"<sup>2</sup> of the One who "came not to be ministered unto, but to minister."<sup>3</sup>

It is inevitable that as the SDA church recognizes its personhood in Christ and proclaims the gospel to the world, it will also affirm its concern with the social consequences of the gospel,

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<sup>1</sup>Phil 2:5-8; John 13:1-17; Matt 20:27, 28.

<sup>2</sup>Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Publishing Association, 1905), p. 17.

<sup>3</sup>Mark 10:45.

namely, the conviction that it recognizes its call to serve humanity in word and deed.

Inasmuch as many churches have in recent years seen a distinction between "social action" and "social service," the relationship of and reaction to each of these endeavors, as viewed by SDAs, need to be briefly considered. The practical implications for church leadership and goal setting should become apparent in the discussion as it progresses.

### Social Action

Social action is a term applied to the effort and means by which major societal ills are corrected. Government and legislation are usually involved in some way or another in these areas.

It is not easy to establish a basis for social action from New Testament writings. Jesus and his followers met human need wherever or in whatever form they found it. As the commission to the twelve expressed it, they healed the sick, raised the dead, cleansed lepers, cast out demons.<sup>1</sup> There is little to indicate, however, that either Jesus or his early followers organized their efforts to overcome major social ills. We have little evidence of their acting to eliminate such abuses as slavery, inequality of women, maltreatment of prisoners, war, brutality, poverty, and many others. Paradoxically though, the Christian message did make a genuine social contribution. The status of women and children was raised, slavery was discouraged, more humane treatment of prisoners was generated, economic

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<sup>1</sup>Matt 10:8.

values were changed, the sick and needy were cared for, and public customs were reshaped.

There are two reasons why SDAs are in support of an indirect and unstructured approach to social action. The first reason is that they champion the separation of church and state. No single religious group should dominate public action on any matter, including social action, with the authority of government. If such a relationship is encouraged it is open to abuse and may encroach the realm of free conscience which is an inalienable right of every human being.

The second reason is that the "pessimism" with which the outcome of this world is viewed by SDAs as an apocalyptic movement<sup>1</sup> has a determining effect on their involvement in political and social action. It is not the task of the church to encourage any form of political and societal upheaval by which a "better" system might supplant an "evil" one. A futurist direction of mind places the restoration of all justice not in this life but in the life to come. The legitimate involvement of the church in political and social life should be confined to those matters that have to do with one's relationship with Christ and with his fellowman and how these relationships may be established and nurtured. The church would, in fact, be failing in its duty if it did not do all in its power to find peaceful ways and means of bringing the gospel to every individual excluded from its reach by unjust political barriers or oppressive social conditions. The approaches that are selected to penetrate

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<sup>1</sup>See p. 139.

such barriers however, should not conflict with fundamental Christian principles of peace and goodwill.

### Social Service

Seventh-day Adventists have actively engaged in social services in an attitude of "disinterested benevolence" for many decades. There is unambiguous evidence for it in Jesus' teaching.

The matter of meeting human need wherever it is found, however, usually poses the severe problem of limited resources. In having to make difficult choices about where to expend its resources, Glenn Hinson suggests some helpful criteria by which the church may make its choices.<sup>1</sup> (1) It should determine priorities according to need. Where the state or local government are already assuming the burden, the church can relinquish responsibility and allow these to assume it in order to concentrate their resources on areas of greater need. Undoubtedly, SDAs are particularly influenced by whether or not they see an opportunity to render their unique ministry which may be conditioned by some local circumstances, resources, and expertise. (2) It should lead the way into new areas of service. The church should perceive the root problems in the illnesses of society and minister to persons accordingly. With the breakdown of family life and marriage, an increase in drug dependency and many health problems, SDAs may step into the breach with a variety of therapeutic and preventive ministries. An important object in all such ministries is that the "patient" will be restored to a level of

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<sup>1</sup>Hinson, pp. 158, 159.

physical and mental wellbeing that will make him receptive to the good news of salvation. Church leaders, in suggesting the pursuit of such objectives, should also be prepared to negotiate with their constituencies on the percentage of financial resources to be spent on such social ministries, in relation to the total resources that are available. A benefit of such a predetermination would be that it would preserve a balance among the inreach ministries of the church, its kerygmatic role, and social ministries. (3) It should serve as a prophetic voice calling attention to human need. This is necessary in that the resources of the church never go far enough. From pulpits, through news media, and wherever it has the opportunity, the church may quicken the conscience of society with a cry for reform.

In addition to some of the services that have been mentioned there are those that may have come to stay and which may need to be continued, as long as they stay in balance with the total mission responsibility of the church: the support of hospitals, care of the aging, disaster and famine relief programs, and the like. The church may with the more recent development of energy shortage also wish to direct its constituency through this crisis. Instructional programs that are aimed at energy conservation awareness could be developed by the church. Wise and careful stewardship embraces every aspect of man's life.

#### The Church as "Organ-ization"

The last model of the church to be considered in this chapter concerns its role as an organization. The New Testament leads us to

believe that Jesus was not preoccupied with the question of founding an institutional church such as we know it. However, that Jesus did not exclude the church from his understanding of the kingdom may be substantiated in several ways.<sup>1</sup> Only a few shall be mentioned.

In the first place, the selection of the twelve offers one of the clearest evidences that Jesus integrated the church with his understanding of the kingdom. Secondly, his teaching implies, judging by the summary form thereof in the sermon on the Mount, that he left room for a continuation of a community before the final consummation. Thirdly, the fellowship meals with his disciples and concluded by what we call the Last Supper points to the preparation of a community that would continue Jesus' activities beyond his death.

Along a different vein, Adams suggests that

If we summarize the meaning of the biblical images of the church, the picture that emerges is of a community of persons engaged in mission and functioning through a social structure. . . . [Yet] it is not social structures which hold a community together, but the common faith and love and mission inspired by His Spirit and expressed with the aid of structures . . . .

When a number of people are united in an important purpose, and in its service attempt to overcome their individual limitations by sharing responsibilities in a continuing relationship, an organization comes into being.<sup>2</sup>

The name "organ-ization" is altogether biblical. Paul's treatise of the cumulative and dynamic function of those having spiritual gifts is set in this body imagery with its organs.<sup>3</sup> This analogy aptly fits with the modern view of the so-called systems

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<sup>1</sup>Matt 25:10, 21, 23, 34; Mark 14:25.

<sup>2</sup>Adams, Effective Leadership for Today's Church, pp. 64, 65, 67.

<sup>3</sup>1 Cor 12: Eph 4:11-16.

approach to management which recognizes the insights of both the classical and human relations approaches to management.<sup>1</sup> The wholeness and inner complexity of the organization as well as its interdependence with the environment, are all implied by the body analogy. We now look at the role and function of the church as an "organization" and how it may be able to effectively accommodate the implications suggested by the models that have already been discussed.

### Expressing the Gospel

The most important task of the church as an organization is to allow the expression of the gospel by every means possible. Thor Hall says:

The constitutive element in the church is the gospel itself. It establishes both the church and the various manifestations or ministrations of the gospel within it. . . . This goes for worship and devotion, . . . preaching and witness, . . . teaching and study, . . . counseling and care, . . . service and action, individual or corporate. . . . All these activities, though different, are expressions of one single fundamental event, namely the recognition of the gospel as the basis and framework of Christian faith and life and work. No single activity symbolizes this fundamental constitutive event in its fullness. All kinds of activities are valid as far as they are functioning as manifestations of the church's encounter with the gospel.<sup>2</sup>

Church administration has the honor and responsibility to guard the gospel against any infraction or distortion. It is its task to keep the gospel central in all its objectives and activities. What a ministry!

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<sup>1</sup>Cf. p. 14.

<sup>2</sup>Thor Hall, The Future Shape of Preaching (Philadelphia: Fortress Press, 1973), pp. 37, 38.



### Openness and Growth

Openness and potential for growth in the church are largely determined by the attitudes of its leaders. The church is always subject to the danger of closing its mind against progressive revelation of truth or untried procedures that may be instructive to its task. This danger can intensify with the advancing age of the organization. If the gospel is indeed held as central to the mission and reason for being of the SDA church, then it will be the guarantor of stability and the preserver of unity amongst us. A christocentric norm of truth provides its leaders with unusual openness and objectivity in the search for a better understanding of whatever issues it may have to attend to from time to time. Openness begets growth--spiritual growth, quantitative growth, and growth of confidence. Provided the gospel is the most central concern of the church, there is "basically nothing in the church which ought not to be done with windows open to the street--while concentrating on the work in hand, not simply staring at the windows."<sup>1</sup>

### Contextualizing the Gospel

The church does not exist in a vacuum but within the context of many interactive systems. The church may have an influence on the environment but the environment has an even greater influence on the church and society as a whole. Lindgren and Shawchuck hold that "environmental change is the prime initiator of change within most

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<sup>1</sup>Hans Küng, The Church, p. 619.

organizations."<sup>1</sup> These environmental changes confront the church with the important task of contextualizing the gospel in the new circumstances and problems that these changes bring about. If the church does not refocus its programs and services to meet these emerging needs of persons and society, it will soon find itself out of touch with life. No contemporary organization can ignore the pervasive recent changes identified below:<sup>2</sup>

Technical	Social	Organizational	Personal
Atomic and nuclear power	Advancement of human rights	Rise and independence of small nations	New life styles
Space exploration	Liberation movements	Political shift of power	Increasing affluence
Computer science	Minority-group power	World economic structures	Sexual revolution
Air transportation	Meaning of war	Educational revolution	Women's liberation
Electronic advances	Environmental threat	Participative decision making in government, industry, and education	Black and minority liberation
Television and communication	Equal housing and education		Family changes
Medical discoveries	Government concern for social welfare and human rights		Values changes
	Energy crisis		Individual freedom
	World hunger		

The representations of these changes call for an alert leadership mentality that is able to discern the influences that are at work in people, the relationship of these influences to the church, and the development of innovative yet effective approaches for the church to cope with these factors. The church needs to be

<sup>1</sup>Lindgren and Shawchuck, p. 69.

<sup>2</sup>Ibid., p. 71.

open to whatever available research findings there may be that suggest effective approaches for reaching people in their various contexts.

Any planning for the future must, therefore, take into account the direction, speed, and force with which new changing social and value systems will affect the Church. Though difficult, this assessment cannot be ignored by Church leaders, at least for very long.<sup>1</sup>

Lindgren and Shawchuck suggest four components of a sensing system that keeps a church alert to environmental factors affecting its functioning. These are summarized as follows:

1. Structure Ongoing Feedback into the System. . . . Feedback needs to include all the following factors:
  - a. Internal self-evaluation of mission, structure, programs and leadership by all participants.
  - b. External evaluation from denominational supervisors, colleagues and outsiders.
  - c. Periodic organized data-gathering from members with particular attention to non-active members.
  - d. Leaders being sensitive in personal conversations with anyone willing to offer open, honest, critical feedback.
2. Utilize a Participative Decision-Making Process. . . .
3. Intentionally Develop Contacts and Resources in Relation to Other Relevant Systems in the Environment. . . .
4. Develop a Systems-Environment Matrix for the Church and Its Major Subsystems. . . .<sup>2</sup>

On the basis of the material presented in the preceding chapters, it should be quite apparent to the reader just how relevant MBO actually is as a method or tool to the task of the church. The essence contained in the above suggestions is basic to the purpose and philosophy of MBO.

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<sup>1</sup>Ibid., p. 65.

<sup>2</sup>Ibid., pp. 67-69.

### A Facilitating Agency

A final role in which the church as an organization may be cast, at least in this discussion, is that of facilitator. The church leader should always guard against placing too high a value on the church as organization per se. Peter Drucker's challenge to managers in general is just as applicable to the church leader; they ought to keep the right view of organizations in focus. "They are not ends in themselves, but means. The right question to ask in respect to them is not, What are they? but, What are they supposed to be doing and what are their tasks?"<sup>1</sup> Drucker goes on to remind leaders that they have no independent or autonomous existence within the organization. Leadership has the task of enabling all the resources and functions of the organization to perform its mission and to facilitate movement toward it. In its facilitative function the church organization is a "think-tank"--of what approaches, innovative measures, objectives and plans, effectively coordinated, can give the best and most theologically informed expression of the total missiological profile of the church.

In this chapter the church has been conceptualized as an expression of the New Humanity, an Apocalyptic Movement, a Servant, and an Organ-ization. It is the church as Organ-ization, fulfilling the role of a facilitative agent by means of goal setting and other processes, that should make an effective expression of the other models of the church possible.

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<sup>1</sup>Peter F. Drucker, Management: Tasks, Responsibilities, Practices (New York: Harper and Row, Publishers, 1974), p. 39.

According to fig. 8, the essential dynamics of each of the models discussed in this chapter is conceived of as being in rendezvous with the church as Organization. While the church as Organization is moving along in an elliptical orbit itself, it intersects other orbits, the trajectories of which are suggested only at their point of "take-off." In facilitating the expression of the gospel,

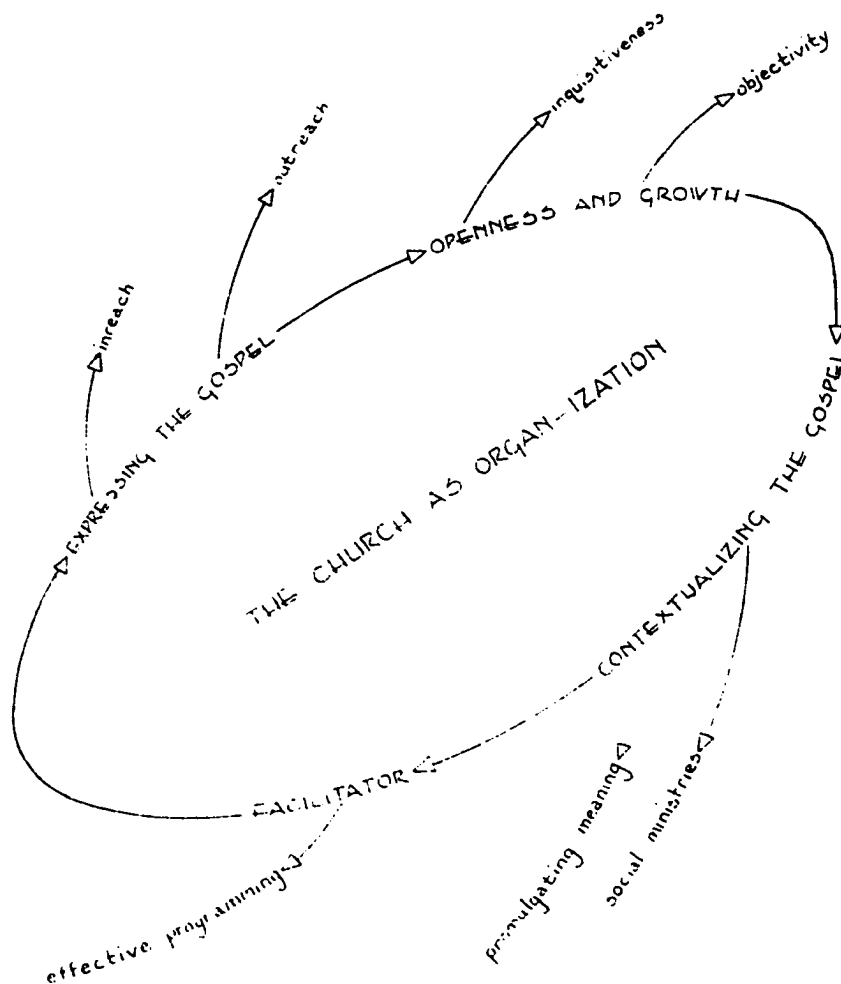


Fig. 8. The church as organization

an inreach orbiting cycle is suggested as a "spin-off" to foster the development of the spiritual qualities of the New Humanity model. An outreach orbiting cycle may be conceived of as the gospel is heralded in the unique and timely framework of apocalyptic. Being an apocalyptic movement its leadership would assume an open and mature, yet objective and sensitive, stance to whatever else God may wish to reveal to His church in the nature of extensions of, or corrections to, its beliefs, or more effective approaches to ministry. As the church as Organization assumes the responsibility of contextualizing the gospel it intersects the orbits of social ministries and the promulgation of meaning that are intrinsic in the servant and apocalyptic motifs. Its facilitative function takes it in regular reconnoitering orbits from which vantage heights those who direct its total affairs can evaluate, control, correct, coordinate, and accurately program the orderly intersection of the many other orbiting cycles of the church.

Church administration is complex, but it is an exciting ministry. We recall the words of Karl Barth who casts the administrator in the role of the theologian. In the performance of his task, he is "doing theology." This is no secondary ministry. It can be relegated to a secondary function only when it ceased to be informed by theology. It is Seventh-day Adventist theology which we have very inadequately, although somewhat comprehensively, tried to distill into a few models, the expression of which the SDA administrator has to facilitate, that renders him a practising theologian.

An Evaluation of Models

We have been exploring some models of the SDA church that could be accounted for to a greater or lesser degree in our theology. Each of these models, self-evidently, has its own uses and limitations. We now need to consider the value of these models--whether they are mutually exclusive or complementary.

The value of these models depends on one's understanding of the realities of the Christian faith. If, for instance, the centrality of the gospel is not appreciated as it might be for its all-inclusiveness of theological reflection, then one simply may arrive at an understanding of the church as the sum of many ideas. These ideas may even be peculiar to SDAs, yet still lack some cohesion that is so necessary for the development of an SDA ecclesiology. Precisely for this reason the full impact of the gospel makes itself so strongly felt throughout this study. It alone has the capacity of drawing all threads of a Scriptural understanding of the church into the holistic tapestry of divine revelation.

Now obviously the few models that have been suggested in this study are by no means exhaustive of what else might still be mined from Scripture; nor have the insights that may be drawn from each of these models been anywhere near exhausted. As stated earlier, this study must only be considered a beginning to the drawing of the lines of an administrative perspective on SDA ecclesiology. However, they can be defended as valid and representative of the SDA church by most of the criteria which Avery Dulles has suggested as normative for the development of ecclesiological understanding by

means of models. His selection is very valid in that he argues that "to make any real progress we must seek criteria that are acceptable to adherents of a number of different models."<sup>1</sup> He lists the following criteria:

1. It has its basis in Scripture. Every model that has been discussed in this study traces its roots to a biblical basis. Brevity may prevent some readers from as full a grasp of the SDA church, for instance, as an apocalyptic movement, but careful study, a follow-up of the literature references, and further reading suggested in footnotes should convince a sincere mind of the validity of this criterion in this case as well.

2. It has its basis in Christian tradition. Dulles is writing from a Catholic perspective and his suggestion regarding tradition as a criterion in this context is, therefore, understandable. However, SDAs do not place the same value on tradition as do Catholics. In fact, tradition is not considered as having any normative value for an understanding of truth. The models that have been suggested would nevertheless agree with the testimony of most Christian believers in the past.

3. It has the capacity to give church members a sense of their corporate identity and mission. Adventists are convinced that they have a special calling as Christians and these models clarify this awareness. The development of these models give practical theological support to the church in its faith and mission.

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<sup>1</sup>Dulles, p. 180.



4. There is a tendency to foster values generally admired by Christians. The prevalence of the gospel theme and the need for its orderly and faithful expression in an eschatological setting has been fairly widely developed. The practical implications suggested by such an expression of the gospel message have focused on a number of values that would be generally admired by Christians.

5. It corresponds with the religious experience of men today. Such pleas as the need for the promulgation of meaning and the contextualization of the gospel meet the sentiment of this very valid criterion. Each of the models that has been discussed can aid the development of the religious experience of those within the SDA church as well as those without.

6. It produces theological fruitfulness. An unconscious yet regrettable self-understanding that SDAs may have projected to the world is what may be described as the "fortress" mentality. This describes that condition of mind where the church has seen itself as an impregnable fortress and from which it makes sporadic raids into society, only to drag its proselytes back with it into the exclusiveness and safety of its own walls. Surely, such a paradigm cannot be contained in the models that have been suggested. On the contrary, they bring better paradigms into view that are theologically consistent. As a methodology of ecclesiological understanding, they also open the way for the development of more models.

7. Its fruitfulness enables church members to relate successfully to those outside their own group. If these models have demonstrated anything it is the imperative implicit in each one that

a member's impact with the good news of salvation be made felt in the world. The discussions on practical implications have even made some suggestions as to how this may be effected. One way, and in a sense the way, is the development and use of people's spiritual gifts for ministry throughout mankind.

And now, finally, are these models mutually exclusive or mutually complementary? They are complementary because of their integral relationship with gospel content and its commission. All models, those that have been selected in this study as well as others that could complement them, may be likened to gems set in a circlet of jewels. Each one has its own beauty and lustre. The circlet is spoiled if any of the gems are removed from their place. This does not mean that where circumstances and needs of a particular time or place may require the church may not focus its own spotlights on a particular model for good reasons. It does suggest, however, that we refrain from so affirming any one of the models at any time as to deny, even implicitly, what the others affirm. Whatever models we select in conceptualizing an SDA ecclesiology, each one should add balance, beauty, and strength to a well-integrated practise of ministry. Whatever the models imply should be reflected in the mission statements of conferences and local congregations and inform their goal-setting processes accordingly.

### Conclusion

This chapter may be best concluded by stating that the church has a most significant part to play in God's divine purpose for mankind. That purpose can be fulfilled as it recognizes a threefold

responsibility--to God, the world and itself. Its responsibility to God is to live to his praise and glory.<sup>1</sup> Its responsibility to the world is embraced in the task of evangelization that has as its purpose the discipling of all nations as they are boldly confronted with the claims of the gospel.<sup>2</sup> Its responsibility to itself calls for the nurturing and upbuilding of the body of Christ, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."<sup>3</sup>

Church administration fulfills a very important role in that it facilitates the structure through which these responsibilities are to be discharged, keeping them in a balanced relationship of expression.

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<sup>1</sup>Eph 1:5, 6.

<sup>2</sup>Matt 28:19, 20; Acts 8:3, 4; 4:13, 29.

<sup>3</sup>1 Cor 14:26; Eph 4:11-15.

## CHAPTER VI

### CONCLUSION

This study set out to contend for the thesis that if MBO is applied in an SDA conference setting according to the actual intent of its purpose, its compatibility with an SDA understanding of the nature and mission of the church could be defended. We proceeded to test this contention by first applying the most important standards of MBO theorists to a conference-related application of MBO. We then applied some theological standards to the most important features of MBO as a management methodology. A specific investigation of the compatibility of MBO and SDA ecclesiology was also undertaken.

What have we found? Can our thesis stand? These questions are now addressed as we briefly synthesize the material of the previous chapter under the categories of administrative and socio-psychological considerations of MBO on the one hand, and theological and ecclesiological considerations on the other. In broad terms these considerations may simply be described as both pragmatic and theological. We evaluate them in that order.

#### A Pragmatic Evaluation

##### Administrative Considerations

The object and task of the church is in many respects the same as that of other organizations. They have a mission to perform,

are entrusted with assets, have people to direct, priorities to be established, operations to be planned, and evaluations to be made. The need for a management methodology that can coordinate all of these functions is inevitable. Major corporations and denominations, including the SDA church, have turned to MBO to provide for this need. It allows for the expression of missional intentionality in an organizational climate of responsible democracy. It provides for the exercise of authority which is commanded, not so much in consequence of some position or dignity, but because of the quality of service that is performed. The accountability dimension of MBO is directed at the person's performance of activities which are designed to accomplish purposes and goals that are mutually established by the person and the leader of his organization. The person therefore willingly submits to accountability because of his prior commitment to a responsibility of his own choosing.

A descriptive and diagrammatic model of MBO which embraces the above dynamics of organizational leadership was developed in chapter 2 (fig. 6). Our investigation of the application of MBO in the Wisconsin Conference of SDAs indicated that these leadership dynamics are generally not only possible to apply in a conference setting but also necessary. In fact, MBO provides a leader with an approach to his task that is obviously purposeful and methodologically well-designed. With this brief summary of the administrative considerations that commend MBO in conference administration, we now look at those that bear on the socio-psychological aspects of organizational life.

## Socio-Psychological Considerations

The rising levels of affluence and education have produced changes in human expectations. In today's society people place a higher value on themselves than they used to. Because they also regard their personal wishes as important, power has shifted from those who rule to those who participate. This new surge of individual consciousness calls for leadership approaches that can accommodate the concern for individual respectability without sanctioning exclusive individualism. The concept of negotiation so foundational to the MBO process makes provision for such a leadership posture. But Odiorne's definition of MBO<sup>1</sup> implies that it does more. While it respects and solicits the individual's input regarding those areas for which he is prepared to take responsibility, it also draws the individual into the corporate activity of the organization of which he is a part. The theory of MBO, as well as the data that are reflected in some of the motivational and attitudinal considerations accruing from our study of MBO in the Wisconsin Conference of SDAs, indicate that people can be psychologically successful in a working situation when they are allowed to have "ownership" in the goals of their organization, help determine the path they will use to reach them, and sense the interest and support of the leaders of the organization in their task.

Another commendable feature of MBO in conference administration is that it draws attention to the importance of a pastor's success and his need for continual professional advancement to keep his

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<sup>1</sup>Cf. p. 11.

success optimal. This conclusion is particularly significant when seen against the background of the following attitude which some pastors often take:

Clergy in particular react strangely: they are highly sensitive to feelings of failure or futility in their present positions, but they often reject attempts to identify "success" in ministry. One reason is that there is very little goal-setting in the ministry, and thus very few criteria which are concrete enough to be useful. A second reason is that advancement patterns in the church allow relatively little feedback of evidence that one is successful. Still a third reason is the sub-culture of self-denigration in the church: humility is so threatened by success that the latter must be stripped of real content in order to avoid pride and guilt.<sup>1</sup>

The MBO approach to conference administration meets these problems in a positive manner by facilitating in the first place, a goal-setting climate in which the pastor and his leader jointly identify the success criteria. Secondly, advancement or even mobility patterns can be more readily appraised by the pastor himself on the basis of his personal knowledge of his performance in relation to his pre-determined objectives. Or, where he questions his advancement or mobility pattern, he has the freedom to raise questions regarding it because of the negotiating and dialogical climate of MBO of which he is a part. Thirdly, MBO discourages "the sub-culture of self-denigration" in the pastoral profession by arousing in the pastor a self-perceived awareness and desire for professional competence by means of either formal or informal continuing education in order to cope with the demands of his task.

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<sup>1</sup>Edgar W. Mills, "A Career Development in Middle Life," in Evolving Religious Careers, ed. Willis E. Bartlett (Washington, D.C.: Center for Applied Research in the Apostolate, 1970), pp. 188, 189, quoted in Donald P. Smith, Clergy in the Cross Fire, p. 65.

The above synthesis of pragmatic considerations of MBO commends its desirability as a methodology of Christian leadership. The pragmatic compatibility of MBO with the nature and mission of the church is equally commendable because the leadership principles inherent in MBO may also be theologically defended.

### A Theological Evaluation

The concepts of missional intentionality, responsible democracy, a Christian view of leadership authority, and accountability, which are all so basic to MBO, were also investigated theologically and found to have deep biblical roots.

Missional intentionality is rooted in the divine purpose of God to call all mankind "unto the fellowship of . . . Jesus Christ our Lord."<sup>1</sup> It includes the idea of God's invitation to all Christians to cooperate with him in the great cause of reconciling all creation to himself.<sup>2</sup> This divine purposefulness calls for a church structure that can facilitate a multiplicity of ministries capable of giving expression to the gospel.

It is precisely at this point that MBO makes itself available as a compatible structure to facilitate a multiplicity of purposeful ministries. As each member of the universal priesthood of all believers brings to the church a spiritual ministry that is based on his spiritual gift, there is created a continuing charismatic structure of the church. According to this understanding of the nature of the church the presence of a multiplicity of purposeful ministries is

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<sup>1</sup>1 Cor 1:9.      <sup>2</sup>2 Cor 5:18-20.



assured. A concept of church order is created which is sensitive to the guidance of the Spirit, working in and through all the members of the church, in harmony with God's purposes. Herein resides a significant theological justification for a responsible democratization of the church. But it is a democracy that is characterized by servanthood and mutual ministry. In this context the task of leadership, also endowed with such gifts as wisdom and administration, is to coordinate the variety of ministries into a purposeful thrust of activity that promotes church growth. Seen in this light, we prefer to regard MBO as ministry by objectives, rather than management by objectives.

Ministry also suggests a return to the biblical understanding of leadership authority. All ministry derives its authority from Jesus Christ. He proposed servanthood as the mark of true power. Such a paradigm is not strange to MBO since its very object is to serve the best interests of the organization. The authority that is here implied is not that of the ruler-ruled. It is an authority that is based on the quality of the service that is performed, regardless of who performs it. This has an immediate implication for bridging the gap between pastors and laity. The church has been seeking solutions to this problem for decades. As a management methodology MBO provides a means by which this dichotomy may be overcome. It brings us back to the New Testament pattern of equality of members.

If our understanding of MBO emphasizes ministry rather than management as the latter is usually understood, then the notion of accountability has to take on a corresponding perspective. It too

will bear the stamp of purposeful ministry. The leader's emphasis will be more on "How may I minister to you to help turn your weaknesses into strengths?" rather than the more usual and confrontative posture which may simply enquire "Have you achieved your objectives?" This approach should not in any way be construed to imply that the leadership functions of exhortations, admonition and even rebuke, are no longer necessary. These functions will be necessary as long as the church will have the slothful in its midst. The plea is, however, that even in the leader's encounter with the slothful servant, the corrective measures that are deemed as needful in his performance be made in a spirit of ministry that is aimed at evoking repentance and a renewed sense of a Christian steward's responsibility. Time, circumstances, and righteous judgment have to determine how long such ministry might be needful if it is persistently spurned in an unresponsive or irresponsible manner.

Management by objectives, and particularly when conceived of as ministry by objectives, is altogether compatible with some of the most important New Testament perspectives of leadership: missional intentionality, servanthood, the equality of the universal priesthood, and the free but responsible ministry of every member in the church through the gifts with which the Spirit has equipped him. If rightly applied, MBO offers the church many possibilities for creativity in leadership and general revitalization as a whole.

This section would be incomplete without some reference to the compatibility of MBO and SDA ecclesiology. An attempt has been made in this study toward the development of an SDA ecclesiology by

means of the construction of some models: the church as a Matrix of the New Humanity, as an Apocalyptic Movement, as a Servant, and an Organ-ization. Many other models can no doubt be added. The benefit of such a conceptualization of the church, however, is that for administrators models can suggest certain categories of ministries in which the church ought to be engaged. The models that were selected for inclusion in this study suggest a broad scope of inreach and outreach ministries that ought to be facilitated by the church as an Organ-ization. These models provide the church leader with an ecclesiological compass, or "guiding star," so to speak. The objectives of his organization are not selected at random but as a result of his prior determination of the church's missional profile. Models help to create such a profile. Enough models have to be considered until the profile is naturally symmetrical and fully representative of what the church as a body is all about. When a holistic and symmetrical profile has been conceptualized, objectives can be selected that would aim at reproducing the profile as a living reality. Such a procedure provides for theology to inform our goal setting instead of the reverse. Management by objectives is fully compatible with this procedure. In fact, MBO reflects whatever the objectives that are selected might signify. How important then that our grasp of the church's mission and the categories of ministries that can facilitate the execution of its mission are determined before objectives are selected. By proceeding in this manner theology retains its pre-eminent and commanding place in the church. Thus, MBO functions in a sub-servient capacity as an adaptable medium that

reflects the church's theology in its structures. When kept in this relationship, MBO and the nature and mission of the SDA church are altogether compatible.

From both a pragmatic and theological point of view we may therefore conclude that if MBO is understood and applied according to the intent of its actual purpose, that its compatibility with an SDA understanding of the nature and mission of the church is altogether defensible.

Two important perspectives regarding church administration as a professional practise of ministry should now be brought into clear focus as this study is concluded. The first is that administration should always proceed from a theological base. Many administrators are too often remiss in not first identifying the theological foundations to their function and tasks, and then proceeding from there. They too often proceed, either consciously or unconsciously as if they regard administration and theology as unrelated. The second perspective suggests that if church administrators proceed in their ministry from a sound theological base, they immediately function in the role of the theologian. In such a performance of their ministry they are "doing theology."

## APPENDIXES

7

APPENDIX A  
QUESTIONNAIRE FOR PASTORS ON MBO



What would your experience indicate regarding any possible relationship between successful MBO and the size of a congregation. Respond to items 25-28 as follows:

- ☐ 1 unsuccessful   ☐ 2 partially successful   ☐ 3 very successful  
☐ 4 no basis for comment

25. MBO in church size up to 50 members  
 26. MBO in a church size 51 to 150 members  
 27. MBO in a church size 151 to 300 members  
 28. MBO in a church size 301 to 500 members

☐  
☐  
☐  
☐

29. What would your experience indicate is a required period to get MBO fully installed in a church?

- ☐ 1 1-2 yrs   ☐ 2 3-4 yrs   ☐ 3 5-6 yrs   ☐ 4 7 plus yrs

☐

#### C. GOAL-SETTING

30. How do you go about developing objectives?

- ☐ 1 I negotiate goals with my church/es  
☐ 2 I develop the goals for the church/es  
☐ 3 I negotiate goals with some churches and develop goals for others

☐

#### D. MBO AND MOTIVATION

31. Has MBO motivated you to improve performance in your ministry?

- ☐ 1 not at all   ☐ 2 somewhat   ☐ 3 greatly

☐

To what extent has each of the factors numbered 32-39 motivated you to work? Select your appropriate response:

- ☐ 1 not at all   ☐ 2 somewhat   ☐ 3 greatly

32. If I don't pull my weight the team will suffer (team spirit)  
 33. The performance appraisal system  
 34. The expectations of conference leaders  
 35. The expectations of my congregation/s  
 36. I experience self-fulfillment as I work  
 37. The love of Christ constrains me  
 38. Having "ownership" in the goals of my church/es  
 39. Having "ownership" in the goals of the conference

☐  
☐  
☐  
☐  
☐  
☐  
☐  
☐



When you were first approached with MBO in Wisconsin, what was your initial reaction? Respond to every one of the questions numbered 8-14 with either

☐ 1 yes, or ☐ 2 no

8. Resisted it ☐
9. Felt skeptical about it ☐
10. Felt we might be yielding our spiritual leadership to a secular approach ☐
11. Felt threatened ☐
12. Felt it should be tried ☐
13. Liked it ☐
14. Felt it would be too complicated ☐
15. What is your present reaction to MBO as an approach to conference administration?
- ☐ 1 I reject it ☐ 2 I'm skeptical ☐ 3 I'm neutral
- ☐ 4 I accept it with reservations ☐ 5 I fully accept it ☐
16. What is your present reaction to MBO as an approach to local church administration?
- ☐ 1 I reject it ☐ 2 I'm skeptical ☐ 3 I'm neutral
- ☐ 4 I accept it with reservations ☐ 5 I fully accept it ☐
17. To what extent have you been successful in implementing MBO on local church level?
- ☐ 1 no success ☐ 2 some success ☐ 3 very successful ☐

If you have not been as successful in implementing MBO as you would have liked to, to what extent are the factors numbered 18-24 responsible for it? Respond to each item as follows:

- ☐ 1 no ☐ 2 yes, to a limited extent ☐ 3 yes, to a great extent
18. I am kept too busy with other church matters ☐
19. MBO is still a fuzzy concept to me ☐
20. MBO requires too much time to implement ☐
21. I believe I can produce results without MBO ☐
22. I need more trained local church leaders ☐
23. I have difficulty in developing objectives ☐
24. MBO is difficult to foster in a district of several churches ☐

## E. MBO AND PERFORMANCE APPRAISAL

To what extent do you think are each of the agencies numbered 40-44 effective in appraising your MBO performance? Select your appropriate response:

- ☐ 1 not at all   ☐ 2 somewhat   ☐ 3 quite effective  
☐ 4 most effective

40. The regular monthly report sheet  
 41. My visits with the conference president  
 42. My visits with departmental directors  
 43. The conference controlling committee  
 44. The local church's controlling committee


To what extent do you perceive that each of the criteria, numbered 45-52 are held as important by your conference leaders (officers and departmental directors) in appraising your performance? Select your appropriate response:

- ☐ 1 not very important   ☐ 2 important   ☐ 3 very important

45. The achievement of the total "package" of my church/es' and conference objectives  
 46. Baptisms and reaching other quantitative goals  
 47. My spiritual leadership  
 48. My wife's influence  
 49. My family's influence  
 50. My preaching  
 51. My professional development  
 52. My administrative expertise


To what extent do you perceive that each of the criteria, numbered 53-60 are held as important by your local congregation/s in appraising your performance? Select your appropriate response:

- ☐ 1 not very important   ☐ 2 important   ☐ 3 very important

53. Working with the local church/es in a cooperative venture to achieve our mutual objectives  
 54. My spiritual leadership  
 55. The number of people I baptize and other quantitative norms  
 56. My wife's influence  
 57. My family's influence  
 58. My preaching  
 59. My professional development  
 60. My administrative expertise


## F. EVALUATION OF MBO

To what extent have your attitudes about the conference leaders (officers and departmental directors) been affected by the introduction of MBO? Answer each of the items numbered 61-64 by selecting an appropriate response:

☐ 1 not at all   ☐ 2 a little   ☐ 3 considerably   ☐ 4 very much

61. Improved our inter-personal relationships ☐

62. I feel less threatened ☐

63. I feel the pressure for greater results ☐

64. Departmental directors are helpful resource people ☐

To what extent has MBO affected you personally in each of the areas numbered 65-74? Select an appropriate response:

☐ 1 not at all   ☐ 2 a little   ☐ 3 considerably   ☐ 4 very much

65. Forced me to clarify and give expression to the mission of the SDA church ☐

66. Helped me to improve the spiritual life of my church/es ☐

67. Complicated my work ☐

68. Provided me with a helpful approach to church administration ☐

69. Made church administration more enjoyable ☐

70. Boosted my morale ☐

71. Made me aware of my professional needs ☐

72. Aroused in me a desire for further training ☐

73. Created a climate for my personal and professional growth ☐

74. Brought me self-fulfillment in Christian ministry ☐

To what extent has MBO helped you to achieve greater results in the performance of your ministry? Answer both of the items numbered 75, 76, by selecting an appropriate response:

☐ 1 not at all   ☐ 2 a little   ☐ 3 considerably   ☐ 4 very much

75. Qualitatively ☐

76. Quantitatively ☐

77. What do you like best about MBO? State briefly:

78. What do you like least about MBO? State briefly:

APPENDIX B  
QUESTIONNAIRE RESULTS

## APPENDIX B

### WISCONSIN CONFERENCE OF SEVENTH-DAY ADVENTISTS PASTORS' RESPONSES TO QUESTIONNAIRE ON MBO

#### NOTE

- a. Twenty-six questionnaires were distributed. One was returned too late for computer analysis and another improperly completed. The sample, therefore, is made up of 24 out of a total of 26 possible responses, representing a 92 percent response from the pastoral staff of the Wisconsin Conference.
- b. Responses to each question are indicated in percentages under each of the items to which a response selection was possible.
- c. Subjective responses are listed in subsequent appendices.
- d. Some questions do not reflect a total aggregate response of 100 percent because responses were withheld.

#### A. PERSONAL

1. Age (in years)	20-29 20.83	30-39 54.17	40-49 4.17	50-59 12.50	60 plus 8.33
2. Years of Service	1-5 41.67	6-10 16.67	11-15 16.67	16-20 4.17	21 plus 20.83
3. For how long have you been in the Wisconsin Conference? (in years)	1-2 33.33	3-5 45.83	6-10 16.67	11 plus 4.17	

4. How many churches in your district?	1 8.33	2 8.33	3 41.67	4 37.50
B. INTRODUCTION OF MBO				
5. How much did you know about MBO before its introduction in the Wisconsin Conference in 1976?	Nothing 62.50	Vague 29.17	Clear 4.17	
6. What is your present understanding of MBO as it is practised in the Wisconsin Conference? Please describe briefly: (See appendix C, Exhibit C-1)				
7. Did you understand MBO in 1976 as you do now?	Yes 8.33	No <sup>1</sup> 29.17	No <sup>2</sup> 29.17	No <sup>3</sup> 29.17
When you were first approached with MBO in Wisconsin, what was your initial reaction?	Yes	No		
8. Resisted it	4.17	95.83		
9. Felt skeptical about it	37.50	62.50		
10. Felt we might be yielding our spiritual leadership to a secular approach	12.50	87.50		
11. Felt threatened	20.83	79.17		

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<sup>1</sup>"No, it was not explained well enough at the beginning."

<sup>2</sup>"No, I needed time to try it out."

<sup>3</sup>"No, specify reason." (See appendix C, Exhibit C-2)

	Yes	No			
12. Felt it should be tried	95.83	4.17			
13. Liked it	66.67	33.33			
14. Felt it would be too complicated	45.83	54.17			
15. What is your present reaction to MBO as an approach to conference administration?	I reject it	I'm skeptical	I'm neutral	Accept it with reservations	Fully accept it
		4.17	4.17	33.33	58.33
16. What is your present reaction to MBO as an approach to local church administration?	I reject it	I'm skeptical	I'm neutral	Accept it with reservations	Fully accept it
		8.33		33.33	58.33
17. To what extent have you been successful in implementing MBO on local church level?	No success	Some success	Very successful		
	8.33	83.33	8.33		
If you have not been as successful in implementing MBO as you would have liked to, to what extent are the factors numbered 18-24 responsible for it?	No	Yes to a limited extent	Yes to a great extent		
18. I am kept too busy with other church matters	16.67	66.67	12.50		

	No	Yes to a limited extent	Yes to a great extent	
19. MBO is still a fuzzy concept to me	88.33	12.50		
20. MBO required too much time to implement	41.67	50.00	4.17	
21. I believe I can produce results without MBO	45.83	41.67	8.33	
22. I need more trained local church leaders	20.83	25.00	50.00	
23. I have difficulty in developing objectives	66.67	29.17		
24. MBO is difficult to foster in a district of several churches	25.00	37.50	29.17	
What would your experience indicate regarding any possible relationship between successful MBO and the size of a congregation. Respond to items 25-28 as follows:	Unsuccessful	Partially successful	Very successful	No basis for comment
25. MBO in church size up to 50 members	8.33	62.50	16.67	12.50
26. MBO in a church size 51 to 150 members		54.17	25.00	20.83
27. MBO in a church size 151 to 300 members		16.67	20.83	54.17
28. MBO in a church size 301 to 500 members		8.33	20.83	54.17



29. What would your experience indicate is a required period to get MBO fully installed in a church? (In years)	1-2	3-4 95.83	5-6 4.17	7 plus
C. GOAL-SETTING				
30. How do you go about developing objectives?	See <sup>1</sup> 54.17	See <sup>2</sup>	See <sup>3</sup> 45.83	
D. MBO AND MOTIVATION				
31. Has MBO motivated you to improve performance in your ministry?	Not at all 8.33	Somewhat 62.50	Greatly 29.17	
To what extent has <u>each</u> of the factors numbered 32-39 motivated you to work? Select your appropriate response:	Not at all	Somewhat	Greatly	
32. If I don't pull my weight the team will suffer (team spirit)	37.50	41.67	20.83	
33. The performance appraisal system	41.67	45.83	8.33	
34. The expectations of conference leaders	20.83	79.17		
35. The expectations of my congregation/s	8.33	62.50	29.17	

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<sup>1</sup>I negotiate goals with my church/es.

<sup>2</sup>I develop the goals for the church/es.

<sup>3</sup>I negotiate goals with some churches and develop goals for others.

	Not at all	Somewhat	Greatly
36. I experience self-fulfillment as I work		16.67	83.33
37. The love of Christ constrains me		4.17	95.83
38. Having "ownership" in the goals of my church/es	16.67	37.50	45.83
39. Having "ownership" in the goals of my conference	25.00	50.00	20.83

#### E. MBO AND PERFORMANCE APPRAISAL

To what extent do you think are each of the agencies numbered 40-44 effective in appraising your MBO performance? Select your appropriate response:

	Not at all	Somewhat	Quite effec- tive	Most effec- tive
40. The regular monthly report sheet	41.67	29.17	29.17	
41. My visits with the conference president	4.17	41.67	33.33	20.83
42. My visits with departmental directors	25.00	41.67	25.00	8.35
43. The conference controlling committee	58.33	29.17	12.50	
44. The local church's controlling committee	33.33	20.83	25.00	20.83

To what extent do you perceive that each of the criteria, numbered 45-52 are held as important by your conference leaders (officers and departmental directors) in appraising your performance? Select your appropriate response:

	Not very important	Important	Very impor- tant
45. The achievement of the total "package" of my church/es and conference objectives	8.33	45.83	41.67
46. Baptisms and reach other quanti- tative goals	4.17	41.67	54.17
47. My spiritual leadership		16.67	83.33
48. My wife's influence	25.00	54.17	20.83
49. My family's influence	25.00	54.17	20.83
50. My preaching	29.17	41.67	29.17
51. My professional development	20.83	58.33	20.83
52. My administrative expertise	12.50	66.67	20.83
To what extent do you perceive that each of the criteria, numbered 53-60 are held as important by your local congregation/s in appraising your performance? Select your appropriate response:			
	Not very important	Important	Very important
53. Working with the local church/es in a cooperative venture to achieve our mutual objectives	8.33	25.00	66.67
54. My spiritual leadership		8.33	91.67
55. The number of people I baptize and other quantitative norms	29.17	58.33	12.50

56. My wife's influence	16.67	41.67	41.67
57. My family's influence	29.17	41.67	29.17
58. My preaching		37.50	62.50
59. My professional development	50.00	37.50	12.50
60. My administrative expertise	16.67	58.33	25.00

#### F. EVALUATION OF MBO

To what extent have your attitudes about the conference leaders (officers and departmental directors) been affected by the introduction of MBO? Answer each of the items numbered 61-64 by selecting an appropriate response:

	Not at all	A little	Consider- ably	Very Much
61. Improved our inter-personal relationships	8.33	12.50	54.17	25.00
62. I feel less threatened	16.67	29.17	37.50	16.67
63. I feel the pressure for greater results	25.00	45.83	25.00	4.17
64. Departmental directors are helpful resource people	4.17	37.50	37.50	20.83

To what extent has MBO affected you personally in each of the areas numbered 65-74? Select an appropriate response:

	Not at all	A little	Consider- ably	Very much
65. Forced me to clarify and give expression to the mission of the SDA church	12.50	8.33	58.33	20.83

66.	Helped me to improve the spiritual life of my church/es	8.33	41.67	37.50	12.50
67.	Complicated my work	58.33	33.33	4.17	4.17
68.	Provided me with a helpful approach to church administration		16.67	58.33	25.00
69.	Made church administration more enjoyable	8.33	29.17	33.33	25.00
70.	Boosted my morale	25.00	54.17	16.67	4.17
71.	Made me aware of my professional needs		29.17	50.00	20.83
72.	Aroused in me a desire for further training	8.33	33.33	37.50	20.83
73.	Created a climate for my personal and professional growth		50.00	29.17	20.83
74.	Brought me self-fulfillment in Christian ministry	16.67	45.83	33.33	
To what extent has MBO helped you to achieve greater results in the performance of your ministry? Answer both of the items numbered 75, 76, by selecting an appropriate response:		Not at all	A little	Considerably	Very Much
75.	Qualitatively	4.17	41.67	37.50	12.50
76.	Quantitatively	12.50	58.33	20.83	4.17

77. What do you like best about MBO? State briefly: (See appendix C, Exhibit C-3).
78. What do you like least about MBO? State State briefly: (See appendix C, Exhibit C-4).

## APPENDIX C

### WISCONSIN CONFERENCE PASTORS' SUBJECTIVE RESPONSES PERTAINING TO QUESTIONNAIRE

PASTORS' PRESENT UNDERSTANDING OF MBO

(Refer to Questionnaire B-6)

1. The Conference Administration asks the pastors-churches to justify their existence, clarify their purpose and identify opportunities for fulfillment of that purpose.
2. It is a system allowing the membership to form their own goals.
3. A plan to clearly define the objectives on a local level by local leadership in light of local needs and circumstances in order to exalt high the love of God in a systematic, purposeful and methodical manner, with an awareness of the specialized and professional resource available through the organized work to aid in accomplishing our God-given task.
4. Work following determined goal/s to be reached in a period of time.
5. MBO is used as a growth tool to incorporate all facets of the single church to a growing corporate body.
6. Designed primarily for long-range planning (yearly basis) to determine what, when, where, how and who will accomplish personal and church-related objectives and goals.
7. Establishment of objectives in each department of church activity and working toward objectives. These are supposed to be established by the church members.
8. The practice of involving in the planning process of those responsible for implementation, with a focus on setting clear and achievable objectives.
9. It is a method whereby the churches are encouraged to formulate, define, and carry out locally owned goals and objectives.
10. Writing of district objectives for a given year, and at the end of the year evaluate your original objectives.
11. A pastor must think through and then establish goals for his own work and his church's work. Having established goals he then structures his time and energies toward accomplishing these goals. Then evaluate.
12. It gives us opportunity to verbalize our goals and directions, which is necessary, basically for our own good.



13. An attempt to bring members into establishing and attaining soul-winning objectives at their level of capabilities and circumstances.

14. A church with its pastor making short and long-term goals and steps to reach that goal, along with a method for evaluating process by the church. Thus we are aiming to fulfill our mission, not just being a "turning wheel."

15. Management by Objectives related to field needs, not office programs.

16. To formulate measurable, attainable objectives and then implement plans to carry them through.

17. An instrument used to provide meaningful direction through goals and objectives which come from the church membership themselves--the very ones who will be expected to implement these "owned" goals. A good guide for ministerial work in the district.

18. Good motivating factor helpful in planning the strategy and maximum result.

19. Establish the mission of the church and plan how to reach the objective of reaching everyone in the community for Christ.

20. Good way of organizing priorities and having goals to reach.

21. Local members planning for their future--establishing their own goals and working out methods for obtaining those goals.

22. A plan for attacking the work to be accomplished in church/s, both short and longrange time involvement.

23. Have worked very closely with Elder Dale in developing the concept and tried to adapt it in my working relationship with each church in my district--quite clear.

24. Much is just works--most of these things we have been doing all along.

25. We are not practising MBO because the areas of concern have been predetermined and all goals are related to them, rather than having the local church develop both the areas of concern and the goals.

The following responses were made by departmental directors:

1. Negotiated goal-setting and appraisal.

2. Have a plan and work your plan.
3. A vehicle that it is hoped will be effective in "finishing the work."
4. Efficiently utilizing resources to achieve goals.
5. It is a method of planning your work then working your plan.
6. Individuals as well as churches need to establish objectives in counsel with their Lord and work toward fulfilling these objectives.
7. Every member SDA is led and encouraged to establish God-directed goals and procedures given his area of responsibility and influence.

PASTORS' UNDERSTANDING OF MBO IN 1976  
(Refer Questionnaire B-7)

1. I arrived just after full explanation and only received thumbnail introduction.
2. I wasn't here then, nor was I employed with the church.
3. I was not here in 1976.
4. Too much paper work, confusing and complicated.
5. Not then in Wisconsin.
6. It was too complicated.
7. Wasn't here in 1976.
8. Not here in 1976.
9. I was overseas at the time, but I would say that MBO has as its base eternal truths of sound planning--the basic principle I used in Kansas with good success.
10. It was presented before I came to Wisconsin, so had to pick it up.

Exhibit C-3

PASTORS' RESPONSES OF WHAT IS BEST-LIKED ABOUT MBO  
(Refer Questionnaire F-77)

1. Clarifying end result and steps to get there and knowing you have arrived.
2. It is more democratic. It shifts more responsibility upon the laity where I believe more should be.
3. Opportunity to either contribute to the objectives for my responsible area or to understand clearly why any objective chosen is probably the most successful approach.
4. With MBO I know what I have to reach, where I have to go in achieving my objectives and goals in my work.
5. It brings local, pastor and church together to develop proper and meaningful goals for that local church.
6. It sets direction for the year, and gives the minister something to work towards. Also helps organize his schedule.
7. Helped me understand necessity of setting objectives.
8. It "legitimizes" my own desire to share local church leadership with my people.
9. It gives me a means to communicate the desires and needs of my churches to conference administration in a climate of mutual understanding and willingness to help. Also gives specific direction for long-range goals.
10. Gives me the opportunity to take a broader look at the goals and work of my churches.
11. Freedom to work God's program for my district using my gifts.
12. As I stated in the definition--it forces me to sit down and see just where I'm going and then be able to give the rationale for this direction.
13. The concept of placing the responsibility of God's work in the hands of church members.
14. Motivation to have me work out goals and plans that are reasonable. Motivation to have the church work out goals and plans that are reasonable.

15. MBO allows me to deal with the congregation/community needs as they perceive them.

16. It codifies and clarifies the work.

17. It gives direction, is a constant help in administration of the church's mission, enables one to view the work before him and the church in a logical and understandable way and encourages lay action.

18. It helps me to be selective to the target and achieve results.

19. Facilitates planning, organizing and evaluating.

20. Gives you something to shoot for.

21. It is absolutely necessary for church development.

22. The involvement of the church people with pastor in planning objectives together.

23. You must organize a program.

24. It generates a greater sense of purpose because of determined direction.

PASTORS' RESPONSES TO WHAT IS LEAST-LIKED ABOUT MBO  
(Refer Questionnaire F-78)

1. After writing up all the plans, having to type it out again. Although this is good because it gives me the chance to view it over again.

2. It takes time to appreciate all of its advantages. It just takes more time than I have had (two years in present district) to make it understood and work well. It means considerable time to implement but it is well worth it. If I stay by it, it will work because it will give the laity responsibility in ministry.

3. It perhaps pressures your time and pushes you in a norm that forces you to plan hurriedly.

4. Somewhat mechanical, cold, business-like; seemingly difficult to work out with a volunteer, unpaid organization of church members.

5. Takes too much time to get organized and to implement the program. Members view it with suspicion.

6. The Conference tends to be satisfied with the report only from the church board and not the total church.

7. That it has not been critically evaluated for a volunteer organization that may or may not desire direction/goals. It is being used as a bandaid in hope that it will heal the disease (Laodicea) and so is being attempted or implemented inappropriately.

8. The extra paper work.

9. To achieve MBO goals without pressures.

10. In a small way I hope that this does not become just another program that the conference and church goes through to reach an end in itself. As long as the church and pastor and conference can bend to the local situation and lead and build from there it is great!

11. Personally the re-districting has hit me right when things were starting to work--although, the churches put into new district were not into it enough to carry on without me. New churches not "self-MBOed" either!

12. Takes time, and lots of it!

13. The fear that perhaps we may become bogged down in detail paperwork without actual implementation of plans and statements of purpose etc., and not follow through--on that the stated goals be held as a club over the churches--but a trust is developing. Pastors are getting it, but laymen are still skeptical--time will do it.

14. It takes so long to produce satisfying results.

15. Change takes place slowly.

16. Imposes business practices upon church activities without recognizing the irreconcilable differences between a church organization of volunteers with variant viewpoints and talents and a profit oriented organization staffed by paid employees who can be fired for failure to perform or comply.

17. It you're not careful it can become too cumbersome and become an exercise in futility. It would seem that this could become a complicated end in itself rather than an evaluation exercise.

18. It adds pressure to achieve (that is not necessarily bad).

19. That I haven't had the opportunity to learn much about it.

20. Interruptions are too likely to occur in a minister's schedule. Funerals, weddings, unforeseen workers' meetings, lay advisory meetings, and other things that can throw MBO off and nullify its effectiveness. Also if a minister had little co-operative leadership in a church it can neutralize planning.

21. The time it takes to get these concepts over to the church as a whole, so that the majority are carrying the responsibility.

22. The tendency for it to become a "program"--you run the risk of becoming dependent on a methodology that could replace the work of the Holy Spirit in guiding and directing the Body. MBO should just be a tool that describes the work of a church being sensitive to and led by the Spirit, not a program that makes the Holy Spirit one of its functions.

23. I find I work best when I concentrate on one area at a time. MBO review forces me to set goals in too many different areas, to the extent that in a multi-church situation I know I'm just kidding myself if I say I can attend to all of them.

APPENDIX D  
MANAGEMENT OF MISSION MATERIALS



MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

Exhibit D-1

<u>LEADERSHIP</u>		<u>OCTOBER, 1978</u>	<u>WISCONSIN CONFERENCE</u>
Robert Dale, Chairman; Wesley Jaster (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Recruit competent pastoral staff	Continuous	1-a. Keep worker file updated 1-b. Maintain as wide a knowledge as possible of workers in North America	1-a. Employment of qualified pastors
2. Recruit competent office staff	Continuous	2-a. Keep worker file updated 2-b. Constantly review present worker staff for possible qualifications which would lead to staff responsibilities	2-a. Employment of qualified office personnel
3. Recruit physicians and dentists	Continuous	3-a. Maintain close liaison with GLAHS 3-b. Continue with proper visitation to keep close ties with students 3-c. Provide answers as they are needed 3-d. Keep close watch over payback procedures	3-a. Build base for health care outreach
4. Plan for camp meeting	Nov. 1, 1978	4-a. Obtain site	4-a. Provide basic unifying spiritual climate for Conference
	June 1, 1982	4-b. Develop site	4-b. Provide physiological sociological climate to unify Conference
	Continuous	4-c. Arrange for speakers	

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LEADERSHIP (Page 2)

OCTOBER, 1978

WISCONSIN CONFERENCE

Robert Dair, Chairman; Wesley Jaster  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
5. Provide leadership for mission	Continuous	5-a. Maintain a <u>steady</u> philosophical course 5-b. Maintain a consensus leadership 5-c. Keep <u>review</u> evaluation (all employees) and visitation as a prominent part of operating 5-d. Provide climate of communication 5-e. Owned goals at lowest level possible 5-f. Ministry of mission <ul style="list-style-type: none"> <li>a. Commission</li> <li>b. Statement of mission</li> <li>c. Management of mission               <ul style="list-style-type: none"> <li>(1) Objectives</li> <li>(2) Methods                   <ul style="list-style-type: none"> <li>(a) Organizational elements</li> </ul> </li> <li>(3) Performance appraisals</li> </ul> </li> </ul>	5-a. Laos and clergy communication 5-b. Laos and clergy commitment 5-c. Improve efficiency 5-d. Improve articulation up and down 5-e. Establish loci of responsibility

MOM  
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NOTE: All plans must lead to discipling

LEADERSHIP (Page 3)

OCTOBER, 1978

WISCONSIN CONFERENCE

Robert Dale, Chairman; Wesley Jaster  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
6. Provide in-service leadership training	Continuous	6-a. Visitation with pastors 6-b. Workers' meetings 6-c. Special seminars - spring 1979 (Jan. & Feb.) - Soul-winning seminars for pastors and wives (for those who want to come)	6-a. Maintain qualified personnel 6-b. Maintain clear commitment to mission and goals
7. Organize L.A.C. to deal with priorities of Conference	Dec. 31, 1979	7-a. L.A.C. meet biannually 7-b. Establish sub-committees to deal with organizational elements <ul style="list-style-type: none"> <li>a. Leadership</li> <li>b. Finance</li> <li>c. Outreach (LA &amp; SS)</li> <li>d. Internal ministries</li> </ul> 7-c. Sub-committees meet at least annually (at retreat and/or specially called date) 7-d. Plan L.A.C. retreat	7-a. Communication 7-b. Find answers to common problems

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LEADERSHIP (Page 4)

OCTOBER, 1978

WISCONSIN CONFERENCE

Robert Dale, Chairman; Wesley Jaster  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
8. Plan constituency	Jan. 1, 1980	8-a. Study methods of having large committee meet Sat. evening to elect Nominating Committee 8-b. Send out agenda 2 weeks prior to meeting	8-a. Save time 8-b. Informed membership
9. Prepare for audit	Feb. 1, 1979	9-a. Plan MOM presentation 9-b. Print reports (prepare real audit materials)	9-a. Smoothly operating audit 9-b. Educational audit
10. Prepare agenda for Conference Committee	Monthly	10-a. Prepare in MOM format	
11. Chair In-House Committees	Monthly		

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

Exhibit D-2

FINANCE		OCTOBER, 1978	WISCONSIN CONFERENCE	
Warren Dick, Chairman; Dan Toms (Person Responsible)				
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE	
1. Build Conference budget earlier in year with greater input	Dec. 1, 1978	1-a. Discuss this in Administrative Committee 1-b. Staff have input into their departmental budget	1-a. Smooth out financing of	
2. Review regularly budgeting trends	Quarterly	2-a. Treasurer and Controller brief President on present and future performance as well as potential problems system-wide	2-a. Preclude the forming of financial problems without administration's knowledge	
3. Continue to strive for a 95% budget	Dec. 31, 1983	3-a. Maintain proper % of working force to categories of income 3-b. Increase % of work production per dollars	3-a. Constantly monitor the % relationships	
4. Keep pastors alerted to financial relation of their churches to Conference	Jan. 1, 1979	4-a. Biannually run computer printout of Conference/local church income for pastors to be able to compare	4-a. Better-informed pastors	
5. Continue to develop an <u>accounting system</u>	Jan. 1, 1982	5-a. Probe ways to place all the churches on computer	5-a. Provide smoother handling of church funds	
6. Develop wider computer usage	Continuous	6-a. Study new areas where computer can aid work	6-a. Streamline work  6-b. Increase work flow per hour per worker	

MOM  
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NOTE: All plans must lead to discipling

Exhibit D-3

INTERNAL MINISTRIES      OCTOBER, 1978      WISCONSIN CONFERENCE  
 Mart Mooers, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
 (Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
I. STEWARDSHIP/TRUST			
1. Follow true principles of stewardship	Continually	1-a. Temper all programs with stewardship principles 1-b. Director completely involved in <u>presenting principles in a workable setting - (church growth)</u>	1-a. Members who are actuated by Christ not self or peers
2. Provide service for <u>deferred</u> giving		2-a. Promote to all members of church moral aspects of deferred giving 2-b. Operate a sound department - legally	2-a. Serve the broadest possible spectrum of constituency's needs for deferred giving
3. Reach 60% of members' income as internal objective for Wisconsin Expansion	June 30, 1980	3-a. Education 3-b. Promotion 3-c. Demonstrate need	3-a. Provide adequate funds for evangelism and development

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

INTERNAL MINISTRIES (Page 2)

OCTOBER, 1978

WISCONSIN CONFERENCE

Mart Mooers, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
II. ADVENTIST BOOK CENTER			
1. Greater broad-based ABC sales	Dec. 31, 1978	1-a. Maintain adequate inventory	1-a. Provide constituency with proper supportive materials
		1-b. Relate employee factor to sales	
	During 1979	1-c. Answer problems of more adequate book delivery system	
		a. Fall book sales	
		b. Camp meeting sale	
		c. New outlets	
		d. Non-SDA sales increased	
		e. Sales more imaginative	
	Dec. 31, 1978	1-d. Balance financial outgo with income	

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

INTERNAL MINISTRIES (Page 3)

OCTOBER, 1978

WISCONSIN CONFERENCE

Mart Mooers, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
III. COMMUNICATION			
1. Communication	Continuous	1-a. Provide balanced material for L.U.H. 1-b. Each district contribute on a regular basis 1-c. Cover major meetings with events of Conference 1-d. Administrative constituency letters quarterly 1-e. Signs placed advertising churches and institutions 1-f. Well-cared-for churches 1-g. Community relations day promoted - cost of plaques \$20 each	1-a. Reasonable communication with field



MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

INTERNAL MINISTRIES (Page 4)

OCTOBER, 1978

WISCONSIN CONFERENCE

Mart Mooers, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
IV. RELIGIOUS LIBERTY			
1. Provide religious liberty help where needed	Continuous	1-a. Follow up on all religious liberty needs 1-b. Educate members in religious liberty area	1-a. Help those who have religious liberty problems 1-b. Educate so members will understand religious liberty issues
2. Reach campaign goal		2-a. Prepare goals based on church MOM's 2-b. Prepare bulletin	2-a. Reach thought people with Religious Liberty Magazine

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

INTERNAL MINISTRIES (Page 5)

OCTOBER, 1978

WISCONSIN CONFERENCE

Mart Mooers, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
V. EDUCATION			
1. Christ-centered education	Continuous	1-a. Keep Christ always before us	1-a. Jesus only
2. All SDA children in SDA schools	Jan. 20, 1979	2-a. Implement Conference-wide census 0-18-computerized as soon as possible	2-a. Know what our potential is and what % of potential enrollment we are realizing
		2-b. Education for field regarding importance of education	2-b. Increase number of adults and youth who believe in Christian education $\frac{2}{6}$
		2-c. Visitation by elementary teachers -- yearly report on visit in each home with children--Kindergarten and above to 18	2-c. Give Education Department and Conference administration vital statistics relative to feelings of field
3. Financial problems of schools studied and answered		3-a. Unification of schools where feasible	3-a. Saving of escalating cost
		3-b. Study commission - from L.A.C.	3-b. Study as to ways of reducing costs and upgrading efficiency
4. Industry at Academy for under 16's established		4-a. Continue searching for an industry which meets the criteria - low front end costs applicable to younger	4-a. Provide work for young students so that costs to them can be reduced
5. Recruit outstanding teacher personnel		5-a. Continual visitation with proper consideration for scholastic and spiritual preparation	5-a. To provide schools with optimum staff

MOM  
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NOTE: All plans must lead to discipling

INTERNAL MINISTRIES (Page 6)

OCTOBER, 1978

WISCONSIN CONFERENCE

Mart Moders, Chairman; Bob Knutson, Doug Gregg, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
6. In-service training	End of first semester	6-a. Institutes - visitation	6-a. Train teachers with latest techniques--keep them relating to department
7. Involve pastors in promotion of educational work		7-a. Visit pastors	7-a. Help pastors to understand their relation to education--aid in recruitment
		7-b. Involve pastors in involving our children in visitation	7-b. Children closer to Christ and His church

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NOTE: All plans must lead to discipling

Exhibit D-4

OUTREACH                      OCTOBER, 1978                      WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
I. YOUTH			
1. Retain youth in church	Continuous	<p>1-a. Operate youth camps - promote continuous</p> <p>Blind camp - June 10-16  Jr. camp (8-10) - June 17-23  Jr. camp (10-11) - June 24-30  Jr. camp (12-13) - July 1-7  Teen camp (13-15) - July 8-14  Family camp - July 15-21</p> <p>1-b. Operate youth activities (canoeing, hiking)</p> <p>1-c. Plan Youth Congress</p> <p>1-d. Regional annual youth congresses</p> <p>1-e. Plan ongoing A.Y. classwork</p> <p>1-f. Pathfinderism promoted</p> <p>2-a. Promote or execute youth efforts</p> <p>2-b. Provide suitable personal witnessing methods</p>	<p>1-a. Happy, trained youth</p> <p>1-b. Provide future leadership and trained Laos</p> <p>2-a. Train youth in effective public methods of evangelism</p> <p>2-b. Train youth in effective methods of personal witnessing</p>

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

OUTREACH (Page 2)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
3. Reach Non-S.D.A.		3-a. Develop methods to reach youth in public schools	3-a. Win youth
		3-b. Develop campus ministries	
4. Teach problems of drugs		4-a. In-service drug education workshop	4-a. Principals and youth leaders attend a class at Academy

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OUTREACH (Page 3)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
II. LAY ACTIVITIES			
1. Fulfill Christ's command - "Ye are My witnesses"	Continuous	<p>1-a. Lay Activities Department - aid in establishing the <u>spiritual gifts</u> given to individual members for broadened productive witnessing</p> <p>1-b. Lay Activities leaders coordinate plans for various programs devised in churches - department provide resources to carry out the plans</p> <p>1-c. Personal relation with pastors emphasized</p> <p>1-d. Develop viable methods of implementing continuous lay witnessing both "casual" and "formal"</p> <p>1-e. Instruct pastors in methods of personalized visitation</p> <p>1-f. Develop method for lay studies to reap results</p> <p>1-g. VISIT PASTORS</p>	<p>1-a. Adequate personnel and means to carry out MOM's and further church growth</p> <p>1-b. Provide ease of reaching church's personal MOM</p> <p>1-c. Keep in touch personally with needs and directions of field</p> <p>1-d. Involve the majority of the Laos</p> <p>1-e. Provide continuous instruction</p> <p>1-f. Make studies productive</p> <p>1-g. Keep all facets in touch</p>
	Gradually by Jan. 1, 1980	<p>1-h. <u>Territorial</u> assignment to all members and total territory</p> <p>1-i. Reclaim backsliders</p> <p>a. Computerize</p>	<p>1-h. Message to every man's Laos</p> <p>1-i. Backsliders will respond favorably to invitation to rejoin</p>

MOM  
(Management of Mission)

NOTE: All plans must lead to discipling

OUTREACH (Page 4)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
		1-j. Accept the "10%" concept	1-j. Reach broad spectrum of people
2. Community Services		2-a. Every donor & receiver followed up	2-a. Reaching all classes - helping in a disinterested way
		2-b. Federation meetings conducted	2-b. Coordinated planning
3. Ingathering		3-a. Seek lost	3-a. Involvement of church and funds and souls gathered in
		3-b. Distribute present truth literature	
		3-c. Set goal from church MOM	
		3-d. Raise funds for church support	
4. Operate T.T./S.T. campaign		4-a. Set goals based on church MOM's	4-a. Reach people with printed page
		4-b. Prepare bulletin	

MOM  
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NOTE: All plans must lead to discipling

OUTREACH (Page 5)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
III. HEALTH			
1. Health Ministry entering wedge		1-a. Use health-temperance as entering wedge	1-a. General approach to find more interests



MOM  
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NOTE: All plans must lead to discipling

OUTREACH (Page 6)

OCTOBER, 1973

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
IV. SABBATH SCHOOL			
1. Church at study	Continuous	1-a. Promote in a stronger way daily study goal of 75% in attendance following daily study plan  1-b. Choose proper personnel - teachers  1-c. Devise methods of training better-qualified Sabbath School teachers. Fall of '79 training program L.U.C. (6 delegates) Sept. 21-23 (Can't pay travel)  1-d. Show advantages of learning Sabbath School lessons  1-e. Include personal power and witnessing responsibility	1-a. Converted, knowledgeable, witnessing members
2. Church organized for evangelism		2-a. Use of <u>cell</u> (S.S. class) as basic <u>homogeneous unit</u> for evangelistic outreach <ul style="list-style-type: none"> <li>a. Soul-winning teachers</li> <li>b. Soul-winning S.S. Council</li> </ul> 2-b. Sabbath School Council plan how to reach Sabbath School objectives - pastors present as possible  2-c. Sabbath School membership 10% above	2-a. Organization of church for outreach

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NOTE: All plans must lead to discipling

OUTREACH (Page 7)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
3. Outreach forum		3-a. Evangelistic class	3-a. Continuous outreach - maturing method
4. Continuous improvement of children's division programs		4-a. Training of teachers	4-a. Holding children for Christ
		4-b. Broaden use of child evangelism materials	
		4-c. Educate as to importance of children's divisions	
5. Offering	Continuous	5-a. Promote within stewardship guidelines	5-a. Adequate mission funds 227

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NOTE: All plans must lead to discipling

OUTREACH (Page 8)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
V. PUBLISHING			
1. Divide Wisconsin territory into four districts	Jan. 1, 1979	1-a. Divide territory and workers	1-a. Greater penetration of literature--more qualified workers
2. Call fourth assistant	Jan. 1, 1979	2-a. Call competent worker from own field	2-a. Qualified leaders that will give confidence to new workers and hold and encourage present workers
3. Recruit workers to equal 100,000 to 1 ratio for population	Dec. 1979 30 workers Dec. 1980 40 workers	3-a. Recruit qualified people who can be trained 3-b. Train workers on alternate units of sale such as health units, Listen workers, magazine workers	3-a. Increase sales to \$575,000 for 1979-\$750,000 for 1980 3-b. Renewed interest in Wisconsin SDA churches in missionary outreach through a LE spirit
4. Increased contribution to soul-winning	Continuous	4-a. One Bible study per worker per week 4-b. Close working relationship with pastors and church leaders for follow-up 4-c. Give customers and interests number one lessons of VOP Bible course 4-d. Learn how to type an interest	4-a. 50 baptisms from literature contacts and workers' personal studies
5. Conduct four state rallies in 1979	Feb. 10	5-a. Contact LaCrosse church pastor for dates	5-a. Invite R. Dale to be feature speaker

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OUTREACH (Page 9)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
	June 2	5-c. Contact camp area for campout	5-c. Invite Union men to join
	Sept. 29	5-d. Contact Milton church pastor for dates	5-d. Invite Wes Jaster to be speaker
	Dec. 8	5-e. Contact Green Bay pastor for dates of Christmas party	5-e. Invite John Bernet to speak. Develop closer unit with office and LE workers and their families
6. Stay within budgeted objectives	Continuous	6-a. Propose realistic budgets to administration for overages, rallies, moves and other departmental expenses	6-a. Freedom to work within outlines of policy and objectives 229
7. Place our literature in the homes of all who are receptive	July 31, 1979	7-a. Develop methods of financing publishing program	7-a. Placing our literature in homes with economy in mind
		7-b. Call literature evangelists into field of approximately a ratio of 1 to 100,000	
		7-c. Develop small literature program for part-time workers	
8. Follow 9-point program (also mixed in with other points under Pub.)		8-a. Coordinate with all church departments	8-a. Coordinated, well-planned program
		8-b. Look for volunteer Bible workers	
		8-c. One Bible study per worker	
		8-d. L.E. - pastor teamwork	

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NOTE: All plans must lead to discipling

OUTREACH (Page 10)

OCTOBER, 1978

WISCONSIN CONFERENCE

Wesley Jaster, Chairman, Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
		8-e. Watch for Bible study interests	
		8-f. 1979 - sell 2,000 sets of BRL	
		8-g. Sabbath afternoon witness rallies	
		8-h. Enroll in VOP	
		8-i. Hand out tracts	

MOM  
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NOTE: All plans must lead to discipling

OUTREACH (Page 11)

OCTOBER, 1978

Wisconsin Conference

Wesley Jaster, Chairman; Ernie Wheeler, Don Casebolt, George Dronen, Dale Ziegele  
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
VI. PUBLIC EVANGELISM			
1. Provide adequate evangelism to cover field		1-a. Aid pastors in <u>preparation</u> for public meetings a. <u>Must</u> have proper preparation b. Monitor preparation 1-b. Encourage having a public reaping effort in every district of the Conference on an annual basis 1-c. Arrange for local, union, G.C. staff members to hold crusades as available 1-d. Hire one regular conference evangelist 1-e. Hire one lay trainer Conference evangelist	1-a. Achieve the Conference 10% rate for baptisms
2. Evaluate IIW as compared with alternate methods		2-a. Prepare statistical charts 2-b. Study with LAC - PE committee for recommendation to Conference Committee	2-a. Make best use of evangelism dollars 2-b. Increase baptisms
3. Every employee involved in		3-a. Educate	3-a. Emphasize the necessity of

APPENDIX E

MATERIALS PERTAINING TO THE GOAL DEVELOPMENT  
PROCEDURES OF THE MILWAUKEE CENTRAL  
SEVENTH-DAY ADVENTIST CHURCH

Exhibit E-1

MILWAUKLE CENTRAL SEVENTH-DAY ADVENTIST CHURCH  
Goal Development Meeting  
March 25, 1979

Our Purpose

The purpose of our Church is to reflect God's character of love . . .

- . . . by encouraging prayer, Bible study and witnessing for continuous spiritual growth and fellowship and by training for the use of God-given abilities.
- . . . by living the Word of God and presenting through effective communication a variety of services which will meet the spiritual, physical and social needs of our community.
- . . . by spreading the gospel to all the world through our denomination, supporting it by prayer, systematic offerings and educating for mission service.

Some Curious Statistics About our Church

A. Membership Activity since July 1, 1978:

Additions:	Conversion Baptisms:	10		
	Biological Baptisms:	6	Total:	30
	Letters of Transfer:	14		
Deletions:	Death	3		
	Apostasy	4	Total:	31
	Missing	2		
	Letters of Transfer	22		

Membership, March 25: 356

B. Membership Age Division (April 1, 1978):

	Males	Females	Total	% of Total
10-19	25	19	44	12
20-29	35	30	65	18
30-39	21	41	62	17
40-49	10	17	27	8
50-59	<u>30</u>	<u>73</u>	<u>103</u>	29
	143 (40%)	217 (60%)	360	



## Exhibit E-1

## C. Family Units

9 males with non-member wives
28 single males
45 females with non-member husbands
73 full family units
80 single females

Exhibit E-2

MILWAUKEE CENTRAL SEVENTH-DAY ADVENTIST CHURCH  
Goal Development Meeting  
March 25, 1979

INSTRUCTIONS FOR DISCUSSION GUIDES

10:00 - 11:00 "Brainstorm-analysis" on Achieved Goals

1. Select 6 of the achieved goals.
2. Evaluate each of your chosen six by asking these questions:  
  
Does this contribute to our Church's basic purpose?  
Should this goal be repeated next year?  
Should we change the wording any?  
In what ways could we make it even more effective?
3. Should any of the 12 listed goals be eliminated?

11:00 - 12:30 "Brainstorm-analysis" on Unachieved Goals

1. Select 6 of the unachieved goals.
2. Evaluate each of your chosen six by asking these questions:  
  
Does this contribute to our Church's basic purpose?  
Was this a realistic goal?  
Why did we "fail" in achieving this goal?  
How can this goal be improved/strengthened?  
What can be done to achieve this goal during the coming year?
3. Should any of the 12 listed goals be eliminated?

12:30 - 1:00 Additional goals

1. What should be our baptismal objective for 1979-1980?  
(July 1, 1978-March 25, 1979: 16; 12 month high since 1965: 24).
2. What additional goals should our Church consider?

Exhibit E-3

MILWAUKEE CENTRAL SEVENTH-DAY ADVENTIST CHURCH  
ACHIEVED GOALS -- Summary of Benefit  
March 25, 1979

- A. Revise the Sabbath School program to encourage better attendance, promptness and reverence.

*Average attendance, all divisions:*

<i>January 1978:</i>	<i>142</i>	<i>January, 1979:</i>	<i>---</i>
<i>July, 1978:</i>	<i>155</i>	<i>March, 1979 (3 Sabbaths):</i>	<i>196</i>
<i>December, 1978:</i>	<i>165</i>		

- B. Encourage specific prayer in every home and every function of the Church for our world-wide work.

*The Church Board has concentrated on special mission consciousness in devotional also fast days.*

- C. Establish four days for fasting for our world-wide work.

*Tied to Communion Sabbaths -- through elders' research, we now know more of meaning/benefit of fasting.*

- D. Seek to reclaim absent, missing and former members.

*Several have been visited, some have resumed church attendance; some have been lost to our family.*

- E. Provide continuous education regarding stewardship responsibility.

*Principles included in weekly bulletins; cannot yet measure change in regular Tithing participation.*

- F. Solicit more TV, Radio and Newspaper coverage of special church functions.

*Much improvement!*

- G. Plan and implement four Visitors' Days.

*Two so far; 2 persons baptized from last one; next one: June 2.*

- H. Hold a minimum of three Vegetarian Cooking Schools.

*Three so far; 4th to begin April 29. Has improved awareness of Church.*

- I. Hold a minimum of three Five Day Stop Smoking Plans.

*Two so far; 3rd to begin April 12. Has increased awareness of Church, cleared some questions regarding advisability, requirement, methods for strict (no milk/eggs) diet.*

- J. Provide an appropriate concert series to acquaint the public with our Church.

*Provides regular opportunity to invite our friends to church; some guests have come from newspaper notice alone!*

- K. Design an evangelistic Ingathering program which will involve 75% of the Church members.

*One planning baptism March 31; received \$6300 (\$1100 more than last year); only 25% participation. Tied to Sabbath School Visitors' Day which attracted many (2 of whom were already baptized).*

- L. Provide information regarding the financial needs of our world Church.

*Sabbath School Mission emphasis; One Church offering per month.*

*"World" offerings, July-December, 1977: \$8,532.91 (11¢/\$1 Tithe).*

*"World" offerings, July-December, 1978: \$9,692.46 (12.4¢ Tithe).*

Exhibit E-4

MILWAUKEE CENTRAL SEVENTH-DAY ADVENTIST CHURCH  
UNACHIEVED GOALS -- Summary of Problems  
March 25, 1979

- A. Establish training sessions which will help our members identify and use their abilities for witnessing.

*Study of spiritual gifts in worship services; did not provide training sessions. Still hoped for a week-end seminar on discovery and use.*

- B. Establish Bible study groups ready to function by September 1.

*September 1 seemed too ambitious; getting interested persons together proved to be big problem; no active effort since November and Huber crusade. Some groups have developed independently of official effort.*

- C. Increase circulation of Review and Herald by 10%

*Deacons/Deaconesses called membership; no actual report of new orders.*

- D. Provide information regarding the opportunities for all age participation in Community Services in order to increase participation by 50%

*Neither emphasis nor activity to promote this goal.*

- E. Conduct a recruitment program to increase Church School enrollment.

*1978-79 School year: Committee efforts made little impact, then 3 of 5 committee members moved away.  
1979/80 School year: No efforts yet.*

- F. Reorganize youth department and activities to hold our youth and attract others.

*Reorganization took place, but effects are not measurable yet.*

- G. Encourage each member to get to know one more neighbor.

*No active promotion; response has not been measured.*

## Exhibit E-4

## H. Improve Vacation Bible School follow-up.

*1978: Nothing. 1979, still future.*

## I. Study the feasibility of establishing a Better Living Center within the next five years.

*Primary interested members moved away. Difficult to find interested persons to carry on the study.*

## J. Offer Temperance and Vegetarian Cooking programs to the public schools.

*We had no official Temperance Director, only a committee. Thus no one had specific responsibility. Some planning is being done for cooking programs for 1979-80 school year.*

K. Increase circulation of *Liberty*, *Listen*, *These Times* and *Life and Health* by 10%.

*Liberty offering actually dropped 20%. Listen emphasis is not yet completed. These Times/Missionary Magazine campaign not yet begun. Life and Health has no campaign, so not measureable.*

## L. Provide information regarding opportunities for volunteer mission service.

*Primary interested persons moved from town!*

Exhibit E-5

1979-80 GOALS AS PRESENTED TO CHURCH

MILWAUKEE CENTRAL SEVENTH-DAY ADVENTIST CHURCH

On the basis of the discussion at the goal-review meeting on March 25, the Church Board proposes the following goals for the 1979-80 Officer year:

<u>Goals</u>	<u>Department Responsible</u>
1. Conduct training sessions which will help our members identify and use their abilities for witnessing	Pastoral Staff
2. Provide a Sabbath School program which encourages better attendance, participation, promptness, and reverence.	Sabbath School
3. Encourage the formation of home Bible study groups for spiritual growth and fellowship.	Elders
4. Encourage every member to obtain the <u>Review and Herald</u> .	Deacons/Deaconesses
5. Provide information regarding the opportunities for all age participation in Community Services in order to increase participation by 50%.	Community Services
6. Encourage specific prayer for our world-wide work in every home and every function of the Church.	Sabbath School
7. Observe the four Communion Sabbaths as special days of fasting and prayer for our world-wide work.	Elders
8. Conduct a recruitment program to increase Church School enrollment.	Special Task-force
9. Provide a youth program which will encourage fellowship, Sabbath School attendance and participation, and seek to attract more young people.	Youth Activities
10. Seek to reclaim with love absent, missing, and former members.	Elders/Deacons/ Deaconesses/Sabbath School
11. Provide continuous education regarding stewardship responsibility.	Pastoral Staff/Elders
12. Begin Fellowship Hall improvement.	Special Task-force
13. Encourage each member to get to know one more neighbor.	Sabbath School
14. Solicit more TV, Radio and Newspaper coverage of special church functions.	Communications
15. Improve Vacation Bible School follow-up	Sabbath School

## Exhibit E-5

<u>Goals</u>	<u>Department Responsible</u>
16. Plan and implement four Visitors' Days.	Sabbath School
17. Conduct a minimum of three Five Day Stop Smoking Plans.	Temperance
18. Conduct a minimum of three Better Living Seminars.	Temperance
19. Offer Temperance and Vegetarian Cooking programs to the public schools.	Temperance
20. Provide an appropriate concert series to acquaint the public with our Church	Concert Series Committee
21. Design an evangelistic Ingathering program which will involve 30% more of our members than participated in last year's program and contributed \$7500 to our world-wide work.	Special Task-force
22. Increase circulation of <u>Liberty, Listen, Life and Health</u> , and our Missionary Magazine by 10%.	Religious Liberty/ Temperance
23. Provide information regarding the financial needs of our world church.	Sabbath School/Elders
24. Add 100 persons to our Church fellowship through baptism or profession of faith.	Every Church member

-----

I believe God wants to use me to build His Church, and I want to be a channel for His blessings to flow to the world.

With that conviction, during the next year I think my skills can contribute to the achievement of the following goals as numbered above:

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_ 5. \_\_\_\_\_ 6. \_\_\_\_\_ 7. \_\_\_\_\_
8. \_\_\_\_\_

In addition to active participation in the above goals, I will be praying that our Church will prosper under God's guidance.

---

(My Name)



APPENDIX F  
MATERIALS PERTAINING TO A MISSION STATEMENT

THEOLOGICAL DIMENSIONS OF A CHURCH  
MISSION STATEMENT<sup>1</sup>

Quite apart from systems theory, each church has another reason for giving attention to clarifying its own mission--a theological reason. Theology is a study of God's activity. God is the source of the Church's existence. The Church, therefore, exists to relate to and to express God's activity in today's world, as well as to interpret God's presence in the past. Hence it is impossible for a church to attempt to function effectively without having a concept of mission. Its concept of mission may be very hazy or very sharp, conscious or unconscious, but every local church has some assumptions that guide its actions. We are saying that every church requires a clear, intentional mission commitment that is undergirded theologically and is open to the Holy Spirit. Any serious attempt to develop such a mission statement will need to take the following sources seriously:

1. Bible Study. The scriptures contain a wealth of material portraying many images and concepts of the Church as God working through his people. A series of sermons on the nature of the Church, with discussion feedback, is one approach to exploring them. Another is for members of a group to share biblical material that the Spirit has made meaningful to them. A Bible study group under trained leadership is also helpful. Resources for biblical study are listed in the footnotes.

2. Theological and Doctrinal Concepts of Church. Serious explorations of the mission of the Church must include exposure to doctrinal and theological studies of the Church's nature and purpose. Historical and contemporary scholars alike are fruitful resources. Both historic and contemporary expressions of the meaning of the Christian faith are stimulating for one's own personal reflection.

3. Tradition. Each denomination has a statement setting forth its concept of the Church, summarizing the tradition of that branch of Christianity. Each local church should become familiar with its own tradition and that of others as well. The field of Church history offers a wealth of material on how the Church has struggled to define its nature and mission throughout the centuries.

4. The Needs of the World and Contemporary Society. "God loved the world so much that he gave his only Son" (NEB). Since

---

<sup>1</sup>Taken from Lindgren and Shawchuck, pp. 50-56.

## Exhibit 1-1

God's ministry is to the world, and since we are his ambassadors, the ministry of the local church must also be to the world. The Bible and the history of the Church are records of God at work at a given point in time. The Church's existence is an ongoing witness to God's presence in the world. Hence any contemporary statement of the Church's mission must take into account the present world situation and the culture of our own time. Today's needs do affect the form of Christian witness called for by today's Church.

5. The Local Scene. Even more specifically, a local church must identify those areas of local community and personal life to which the congregation must address itself in its ministry. The New Testament is quite clear that Jesus addressed his ministry to particular persons in specific situations. The local church must ask, To whom is our ministry and mission to be addressed?

6. The Presence of the Holy Spirit. God's living presence is at work today expressing itself in contemporary life. The parish must keep open to the presence of the Holy Spirit as it seeks to clarify its mission. This requires a continuous sensitivity to God's Spirit and an openness to change as situations and God's Spirit directs.

The development of a local church mission statement is essentially an answer to the question, What is the meaning of being in Christian ministry right here and right now? Maintaining a current mission statement is an ongoing, never-ending theological activity of the local church.

#### A MODEL FOR DEVELOPING A CHURCH MISSION STATEMENT

We have developed a process for preparing a congregational mission statement that is proving helpful to a large number of local churches at the time of this writing. (See p. .) These churches are of varying sizes and denominations. Not only are churches able to come up with clear and useful mission statements, but they report that participants are enthusiastic about the process of working out the statement. A diagram of the process is presented on the following page.

The time line for this process will vary with the number of participants. Phase one involves a serious congregational study and discussion of the nature and mission of the church that might include sermon talk-backs, small discussion groups, or a retreat. Phase two involves an overnight retreat to develop a mission statement. This design requires a period of several weeks to carry out and should be followed immediately by a goal-setting, action-planning process.

We will briefly describe the model. . (See fig. 9.)

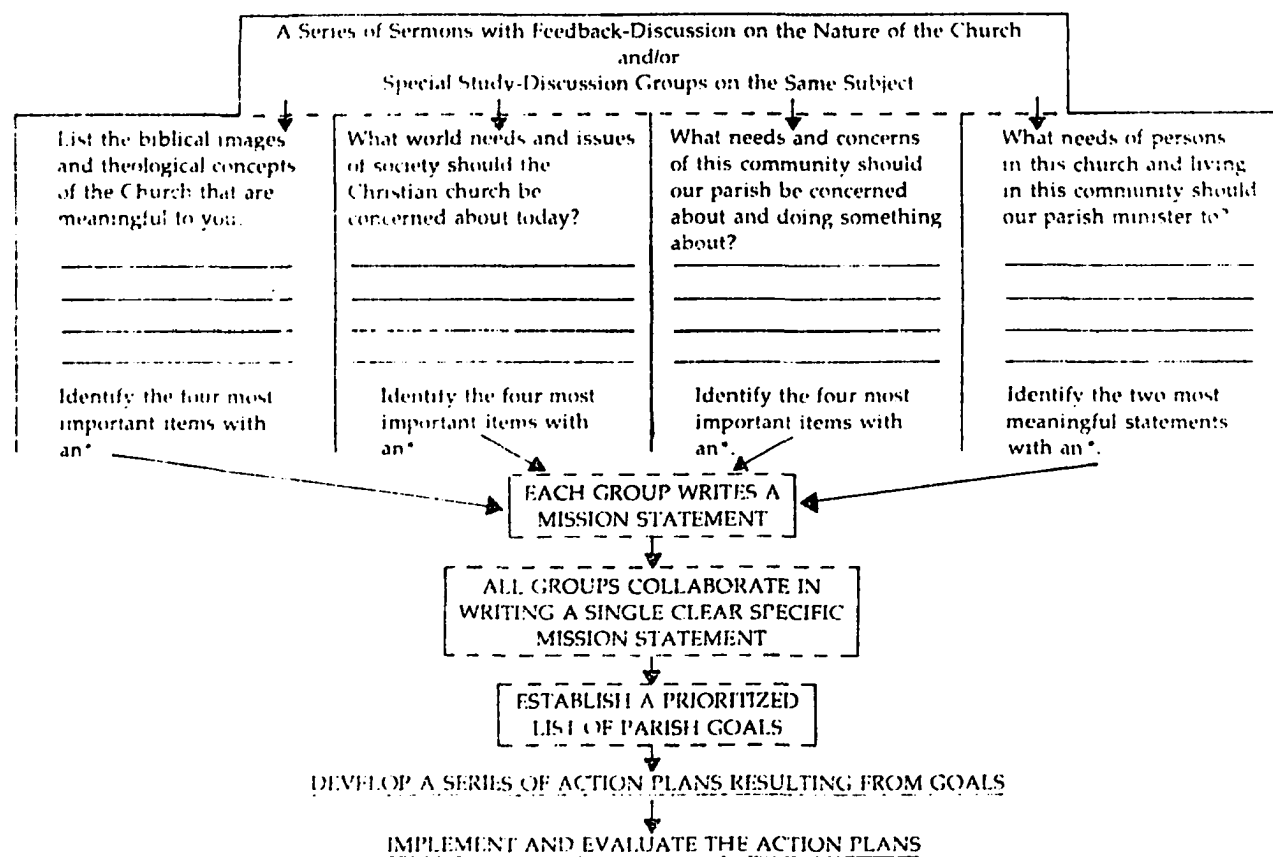


Fig. 9. A planning model to develop a mission statement

Taken from Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon, 1977), p. 53.

## Phase I: Study and Discussion .

1. A series of sermons on the nature and mission of the Church with feedback discussion may open the subject. This will involve the entire congregation.
2. Special study-discussion groups may be conducted on the nature and mission of the Church, following step one or as an alternate option.

## Phase II: Developing a Mission Statement

1. The administrative board members and all interested members of the congregation are invited to a series of workshop sessions or a retreat to develop a mission statement to be used as a basis for goal-setting and action-planning for future programming.
2. Divide the total group into small groups of no more than eight. Each group will do the following:

Session I

- a. On newsprint, list (brainstorm) the biblical images of the Church and theological concepts group members find most meaningful and relevant.
- b. Take a break, walk around and browse at other lists, return and complete your own list.
- c. Discuss and select the two images or concepts your group finds most meaningful and write them on newsprint.
- d. All groups share their two images and/or concepts and the reasons for their selection.

Session II

- a. Use the same groups, giving each group three sheets of newsprint with separate headings (questions). They are to brainstorm responses to each question. The questions are:
  - 1) What world needs and issues of society should the Christian church be concerned about today?
  - 2) What needs and concerns of this community should our church be concerned about and doing something about?
  - 3) What needs of persons in this church and living in this community should our church minister to?
- b. Take a break and scan the lists of other groups.
- c. Each group now completes its lists and identifies the top four items on each list with an asterisk.
- d. Share those items with other groups.

Session III

Each group places its own newsprint listings for Sessions I and II before them. After reviewing the material, draft a clear, brief statement of no more than a few sentences beginning, "The mission of our church is

.....". Share the statements of each group with the total group by having them read, and then post them in the room.

#### Session IV

Each group elects two persons (one person if there are more than six groups) to "fishbowl" in a collaboration session to work out a single mission statement for all groups. The mission statements of each of the groups must be posted in plain view. Blank newsprint will be posted to work out the single statement. The fishbowl group will sit in a circle in the center of the room with two empty chairs. Members of the original groups will sit next to one another in a larger circle surrounding the fishbowl group. Any person may move into one of the two empty chairs to ask a question or make a suggestion; he then must move out. Every fifteen minutes the collaborators from each group will go back to their original group for suggestions. The process goes on until a mission statement is agreed upon by the collaborators, checking it out with each group.

Members of the congregation should be especially urged to attend this session, to form groups of eight, and to participate in the fishbowl collaboration session. This is likely to be a long session requiring two or more hours of time, as will likely be true of each of the three other sessions.

The time structure of each session may be altered to fit the needs of the situation. The larger the number of participants, the more time the design will take. The design can be carried out at an overnight retreat or in three separate sessions.

It is also possible for organizations within the church to adapt this design to their own planning needs.

As we consider the follow-through of Church Growth principles here in the conference, we have followed the steps of:

1. Co-Mission

Matthew 28:18-20 - And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

2. Statement of Mission

a. A conference shall be defined as the organization of the churches within its assigned territory.

b. The purpose of the Wisconsin Conference of Seventh-day Adventists is . . .

- . . . To assist church members in demonstrating God's plan for them through continuous Christian growth and the use of their spiritual gifts.
- . . . To enhance church cooperation through fellowship, internal ministries, and outreach.
- . . . To draw the people of Wisconsin to Christ by communicating the Seventh-day Adventist message that ministers to the spiritual, mental, social, and physical needs of man.
- . . . To support the fulfillment of the Seventh-day Adventist world mission through prayer, and the sharing of means, materials, and personnel.

3. Management of Mission

a. Objectives of Mission (written by pastors, departmental directors, administration - based on the statement of mission)

- (1) To assist church members in demonstrating God's plan for them through continuous Christian growth and the use of their spiritual gifts.
- (2) To enhance church cooperation through fellowship, internal ministries, and outreach.
- (3) To draw the people of Wisconsin to Christ by communicating the Seventh-day Adventist message that ministers to the spiritual, mental, social, and physical needs of man.
- (4) To support the fulfillment of the Seventh-day Adventist world mission through prayer, and the sharing of means, materials, and personnel.

b. Methodology of Mission (written by pastors, departmental directors, and administration based on the Statement of Mission and Objectives of Mission)

- (1) To assist church members in demonstrating God's plan for them through continuous Christian growth and the use of their spiritual gifts.
- (2) To enhance church cooperation through fellowship, internal ministries, and outreach.
- (3) To draw the people of Wisconsin to Christ by communicating the Seventh-day Adventist message that ministers to the spiritual, mental, social, and physical needs of man.



- (4) To support the fulfillment of the Seventh-day Adventist world mission through prayer, and the sharing of means, materials, and personnel.

c. Organization of Mission

Leadership  
Finance  
Outreach  
Internal Ministries

4. Performance Appraisals of Mission

a. Conference

- (1) Conference
- (2) Controlling Committee
- (3) Officers
- (4) Departmental Directors

b. Church

- (1) Church (self-evaluation)
- (2) Controlling Committee
- (3) Pastors
- (4) Participants

POTOMAC CONFERENCE OF SDAs

Stating Our Mission

Each church in our conference is, or soon will be, preparing a statement of mission. The Potomac Conference committee voted the following Statement of Mission:

The mission of the Potomac Conference is to create a climate which frees local congregations to develop their unique identities and to nurture their spiritual gifts which are to be used to mature the believers and disciple the unbelievers in their territory.

To achieve this mission, each congregation should establish an Evangelism or Church Growth Committee to answer the following questions:

- A. What is the Mission of our Local Church? (A mission statement needs to be developed by each congregation against which to measure current and anticipated goals or programs.)
- B. Who are We? (Is the spiritual relationships of local church leaders such that God can use them to accomplish the mission of the church?)
- C. Where are We? (This considers the geographic, demographic, cultural, socio-economic, etc., uniqueness of the local congregation and relationships within the community.)
- D. What Can We Do? (In the light of the local church's mission who they are, and where they are, how are they equipped to serve? This may take vocations, avocations, as well as latent interests into account. This should involve a study or seminar dealing with spiritual gifts, after which members are assisted in discerning natural or acquired gifts that may be specifically utilized to glorify God and result in effective witness involving relationships within the community. The ministry of discerning gifts must be accompanied by providing roles wherein members can find fulfillment in the exercise of their gifts.)
- E. What Shall We do in 1980? (Drawing on the gifts that have been discerned by local church members, leadership and support services will be discovered by which to undertake a reasonable number of original or

adapted ministries that will result in a more involved membership with more productive results. Everything is planned with an objective in mind that accomplishes the church's mission.)

Local conference administrative and departmental leadership fulfill the Potomac Conference mission by serving in resource capacities as requested by local congregations. Where a local church selects a priority ministry, conference leadership will be called upon to provide appropriate assistance and expertise. In the event there is no administrative or departmental program that can serve a need of the local church, steps should be undertaken to secure necessary resources and provide planning assistance.

The 1980 objectives of the Potomac Conference will result in a more involved membership whose ministry, under the blessing of the Holy Spirit, will approximate 15,000\* individual Bible studies, 100,000\* effective Christian witness contacts and a harvest that will exceed the 690\* baptisms for 1979.

\*Above statistics estimated and averaged from the Potomac Conf. churches listing numerical goals.

APPENDIX G  
MATERIALS PERTAINING TO  
PERFORMANCE APPRAISAL

Exhibit G-1

GENERAL GUIDELINES FOR VISITATION BY CONFERENCE  
DEPARTMENTAL DIRECTORS WITH PASTORS

1. Departmental Directors are requested to visit two to four pastors per month as listed on the visitation schedule. These have been arranged by districts according to geographical proximity.
2. Each Departmental Director is to arrange with the pastor for the exact day of the month for the visit.
3. The Departmental Directors will be primarily concerned in their visits with (a) counseling with the pastors over any particular problem they are facing in the districts, (b) giving counsel and assistance to the pastors on their MBO's, (c) where public meetings are planned during the year, to give counsel and direction to meeting preparation including the general ongoing evaluation of the interest name file, (d) to be involved with the pastor in the visits, Bible studies, and other pastoral activities which the pastor has scheduled for the day of the visit, (e) inform the pastor of items that are of general concern to the conference and its employees, (f) to follow through on requests for specific counsel or assistance from other conference Departmental Directors, (g) to share with the pastor specific help in the Departmental Director's area of responsibility.
4. After the visit, send a memo to Robert Dale with a copy to Wes Jaster indicating your general reflection on the work of the pastor and what is happening in the district.

Exhibit G-2

WORKERS' MONTHLY REPORT  
(President's Copy)

Wisconsin Conference of Seventh-day Adventists

Name \_\_\_\_\_

For the Month of \_\_\_\_\_ 19\_\_\_\_  
(mail with your regular monthly report)

This Month's Accomplishments:

Plans for Next Month:

Requests for Help or Comments:

NOTE: If you use this form, it will not be necessary to complete the left side of your regular monthly report except where reimbursable expenses are shown.

Exhibit G-3

Visit with Pastor \_\_\_\_\_

A. Particular problems faced in the district

B. MBO Review

C. Public Meetings & Interest Name File	TYPE OF INTEREST	DEGREE OF INTEREST	INSTRUCTIONS
	WHITE-former SDA	WHITE Excel.	Visit
	YELLOW-attend.	YELLOW-Good	Layman visit
	crusade	RED-Fair	Telephone
	ORANGE-Corr. course	PINK-Poor	Evening visit
	RED-Bible studies	BLACK-No Interest	
	PINK-magazines	GREEN-Undetermined	
	GREEN-Previous		
	crusade		
	BLACK-SDA rel.		

D. Home visits and Bible studies

E. Information shared

F. Liasion between Pastor and Conference

G. Departmental Items

## CONFERENCE ADMINISTRATION/DEPARTMENTAL EVALUATION

We are eager to provide the best possible leadership for the Wisconsin Conference. We would appreciate your honest appraisal of the Conference leadership listed below. Circle one of the numbers from 1-7 after each leadership quality listed. A circle around No. 1 would be poor, No. 4 would be average, while No. 7 would be considered excellent. Please do not sign the document. We want this to be objective and confidential. Your openness will be appreciated.

(Person being evaluated; i.e., President, Secretary, Treasurer, etc.)

- |   |               |  |
|---|---------------|--|
| 1. <u>Commitment less than desired</u><br>Weak spiritual image                    | 1 2 3 4 5 6 7 | <u>High spiritual image</u><br>Committed, strong spiritual image               |
| 2. <u>Conventional</u><br>Lacks originality/creativity                            | 1 2 3 4 5 6 7 | <u>Imaginative</u><br>Seeks new experiences, sees the possibilities, creative  |
| 3. <u>Insensitive to others</u><br>Tactless, brusque                              | 1 2 3 4 5 6 7 | <u>Sensitive to others</u><br>Empathetic, insight regarding feelings of others |
| 4. <u>Suspicious</u><br>Distrusts others and their motives                        | 1 2 3 4 5 6 7 | <u>Trustful</u><br>Has confidence in others                                    |
| 5. <u>Indecisive</u><br>Decision-making is difficult                              | 1 2 3 4 5 6 7 | <u>Decisive</u><br>Enjoys making decisions and Fulfilling them                 |
| 6. <u>Unenthusiastic</u><br>Unexpressive; difficult to get excited about anything | 1 2 3 4 5 6 7 | <u>Enthusiastic</u><br>Emotionally responsive; excited about new events        |
| 7. <u>Dependent</u><br>Needs constant support                                     | 1 2 3 4 5 6 7 | <u>Independent</u><br>Doesn't need to depend on others constantly              |
| 8. <u>Rigid</u><br>Resists change, opinionated                                    | 1 2 3 4 5 6 7 | <u>Flexible</u><br>Open to change, can compromise                              |
| 9. <u>Ill at ease</u><br>Appears nervous, tense                                   | 1 2 3 4 5 6 7 | <u>Poised, stable</u><br>Well-composed   |



PERSONAL STRENGTHS (cont'd)

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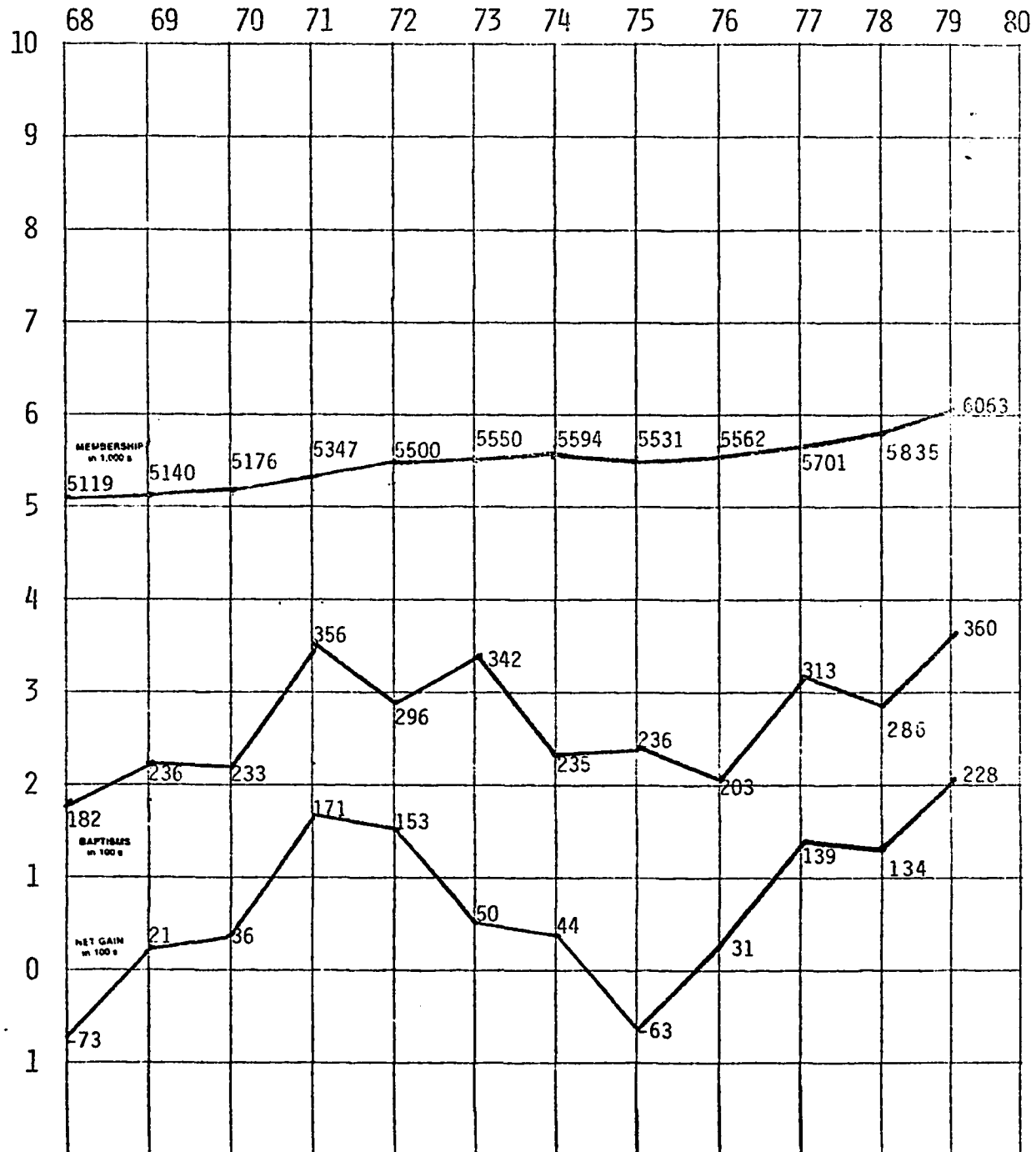
- |  |               |   |
|--|---------------|---|
| 10. <u>Vague thinker</u><br>Elusive, illogical   | 1 2 3 4 5 6 7 | <u>Clear thinker</u><br>Logical, coherent   |
| 11. <u>Inaccessible</u><br>Isolates himself, gives image of<br>being too busy to be bothered | 1 2 3 4 5 6 7 | <u>Accessible</u><br>Open, approachable, eager<br>to be helpful                                 |
| 12. <u>Discreditable</u><br>Manipulative, untrustworthy                                      | 1 2 3 4 5 6 7 | <u>Integrity</u><br>Trustworthy, dependable   |
| 13. <u>Unorganized</u><br>Scattered, disconnected plans<br>and presentations                 | 1 2 3 4 5 6 7 | <u>Organized</u><br>Well thought through plans<br>and presentations, has it<br>all put together |
| 14. <u>Overly Serious</u><br>Too serious about self and others                               | 1 2 3 4 5 6 7 | <u>Sense of Humor</u><br>Able to laugh at self and<br>with others                               |

- |   | <u>Less<br/>Effective</u> | <u>Effective</u> | <u>Most<br/>Effective</u> |
|---|---------------------------|------------------|---------------------------|
| C. <u>PASTORAL SKILLS</u>   |                           |                  |                           |
| 1. <u>Evangelism</u>  |                           |                  |                           |
| Public meetings   | _____                     | _____            | _____                     |
| Personal work, visitation   | _____                     | _____            | _____                     |
| Enables/involves laymen   | _____                     | _____            | _____                     |
| Securing decisions  | _____                     | _____            | _____                     |
| Image in community  | _____                     | _____            | _____                     |
| 2. <u>Pastoral Care</u>   |                           |                  |                           |
| Visitation  | _____                     | _____            | _____                     |
| Counseling  | _____                     | _____            | _____                     |
| Leadership recruitment & training                                   | _____                     | _____            | _____                     |
| Work with church board/finances                                     | _____                     | _____            | _____                     |
| 3. <u>Worship</u>   |                           |                  |                           |
| Preaching effectiveness   | _____                     | _____            | _____                     |
| Worship atmosphere, planning and<br>coordination                    | _____                     | _____            | _____                     |
| Orderly leadership  | _____                     | _____            | _____                     |
| Conducting baptisms, communion<br>services, child dedications, etc. | _____                     | _____            | _____                     |

APPENDIX H  
WISCONSIN CONFERENCE MEMBERSHIP:  
GROWTH SUMMARY  
1968-1979

## WISCONSIN CONFERENCE MEMBERSHIP

## GROWTH SUMMARY



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## VITA SHEET

The author of this study was born on February 6, 1935, in Benoni, Republic of South Africa. At an early age his parents became Seventh-day Adventists. His early education was received in both Adventist and public schools. From 1951 he was educated at Helderberg College, Somerset West, RSA., where he completed his high school in 1952, and his initial formal preparation for the ministry in 1956 when he graduated with the equivalency of a Bachelor of Theology degree.

He entered the ministry in 1957. On June 23 of that same year he was married to Estelle du Plessis. His internship in the Cape Conference of SDAs engaged him in public evangelistic and pastoral ministry. On January 1, 1962 he was ordained to the gospel ministry. Thereafter he continued an enriching ministry that involved him in pastoral evangelism in the cities of Port Elizabeth, Kimberley, Cape Town, and Pretoria. He associated with the Australian evangelists, Alvin E. Cook and Raymond H. Kent, in four very extended and successful metropolitan campaigns. During 1968 he also gave leadership in the Cape conference as director of lay evangelism.

In 1970 he was elected president of the Cape conference, in which capacity he served for eight years. During this period he was granted study leave in the USA for one year and graduated from Andrews University in the summer of 1975 with the degree Master of Arts in Religion.

He continued in leadership of the Cape conference for the next three years. During this period he vigorously fostered management by objectives as an approach to conference leadership and spearheaded a program of continuing education for the pastoral staff of the conference. In the Fall of 1978 he returned to the SDA Theological Seminary, Andrews University, to pursue a further program of study that earned him the degree of Doctor of Ministry in the summer of 1980.

At the 53rd session of the General Conference of SDAs, held in Dallas, Texas, April 17-26, 1980, he was elected secretary of the Trans-Africa Division of SDAs, headquartered in Salisbury, Zimbabwe.

The author has written several articles for SDA magazines. He has three children, Ray, Pam, and Diane.